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# Viewpoint

Vol. 18, No. 6  
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LIVING IN THE LIGHT: A PROPOSAL FOR  
LENT 1980

By Carlos Wilton

Innumerable times a whole Christian community has broken down because it had sprung from a wish dream. The serious Christian, set down for the first time in a Christian community, is likely to bring with him a very definite idea of what Christian life together should be and to try to realize it. But God's grace speedily shatters such dreams.... Every human wish dream that is injected into the Christian community is a hindrance to genuine community and must be banished if genuine community is to survive. He who loves his dream of a community more than the Christian community itself becomes a destroyer of the latter, even though his personal intentions may be ever so honest and earnest and sacrificial.

--Dietrich Bonhoeffer,  
Life Together, pp. 26-27.

Much has been said during the last semester about the issue of Christian community here at Princeton Seminary. Prophetic voices have issued dire warnings of "Breakdown of community;" open meetings have been called to see what can be done to improve community life;

sermons on the subject of "community" have been preached in the Chapel. Through it all, the business of Princeton Seminary has gone on: students studying, professors professing, administrators administering. The life of the community has gone on too (despite the ominous predictions of "breakdown"). In almost as many situations as there are interpersonal encounters on the Seminary campus, members of the community have interacted with one another, supported one another, and--in the case of Chapel services--gathered to profess faith in a common Lord.

The words of Dietrich Bonhoeffer have much to say to the current situation here at Princeton. Bonhoeffer warns against becoming preoccupied with an ideal of Christian community, a castle-in-the-sky dream of what community in Christ "should be." Rather, he addresses attention to the current situation, in all its imperfections. His message, spanning the expanse between his underground seminary in Nazi Germany and Princeton Seminary in 1980, is clear:

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## MY MEMORIES OF JUDITH BEACH NICHOLS

By R. Coke McClure

As Dr. McCord reported the sudden death of Judith Beach Nichols to the Monday Chapel assembly, my heart and mind went numb. I didn't know Judy Nichols well but what I did know of her, I liked exceedingly well. During my Junior year at Princeton, she was the only non-student member of the Seminary community to submit her writings to Viewpoint. And in introducing her article, "Light Shed by Lighter Reading," then editor of Viewpoint, Douglas Brouwer, illuminates the subtle magnitude of her gifts:

Judith Beach Nichols a graduate of Mount Holyoke College. She is an able writer, who has intermittently contributed to a variety of publications. Her husband is a seminary administrator.

In my years at Princeton, I soon learned that Judy Nichols did more unexpected things than just publish her writings in Viewpoint.

In the conventional world of Princeton, she did the unconventional with ease and charm and intelligence. Judy Nichols in her writing and in her person captured my attention and guided my mind and actions into unexplored regions. Because of her, I heard a powerful message that women can become more than "girls." Because of her, I discovered that a white person can participate and provide leadership in the "other Presbyterian Church" in Princeton; that is the predominantly black Witherspoon Church across from the cemetery. And because of her, I learned that Robert Frost's poem, "The Road Not Taken," does not always fall upon deaf ears;

because when two roads diverged, Judy Nichols did take the path less travelled by and that has made all the difference.

It is somehow fitting that the last time I saw Judy Nichols was last Spring at the Witherspoon Presbyterian Church on Easter Sunday. After the service of worship, she greeted me and encouraged me to feel comfortable in an unfamiliar setting. And once again, I could only marvel at this conventional woman doing the unconventional by moving among the church members, mostly black, who were her friends. Because Judy Nichols lived her faith and expressed her mind and her heart, she made all the difference; I am a different person because of the gift of her life. And I can only rejoice in the memory of that Sunday's celebration of the Resurrection with her. No doubt, she now knows in full the majesty and the power of our Risen Lord.

## AFRO-AMERICAN STUDIES PROGRAM:

Student Government Response

We, as Student Government, support the Association of Black Seminarians in their call for an Afro-American Studies Program at Princeton Seminary. As one decade ends and a new decade begins, we can hear the frustration and dismay that they express when reviewing the past three years of total intranscience presented to their hopes and actions since the issuing of the Proposal for Black Studies. We can appreciate their alarm at the non-committal stance or rejection to their requests to accept the massive contribution of the American Black Church into the training of today's Church. We recognize their belief that "the integrity of a theological education for Afro-American students should not be at the expense of their

ultural heritage." The concerns of the Association of Black Seminarians are not at all shallow or naive demands of an interest group. They are of the deepest, most sincere, and prudent concerns and visions at Princeton Seminary.

We, as Student Government, feel that prudence and concern is also deeply grounded in the proper training of the entire student body for ministry in Christ's Church. The history of the Afro-American Church in America is invaluable for all persons seeking to be leaders in ministry. The forms and spirit of Afro-American religious experience are unquestionably among the most vital of those offered today. The question of the relation of the black and white churches is one of the largest and most persistent questions in American Church history. When it is clear that the 1980's will see an increase in the proportion of Afro-Americans in America; when it is clear that the black church has not experienced the debilitating vitiation of church membership which has infected the mainline, predominantly white church; when it is clear that questions of race and ethnicity are rising to meet the '80's, and; when it is absolutely clear that every student graduating from Princeton Seminary will minister with Afro-Americans in their church and community, both local and national, hearing, understanding, and responding to the Afro-American religious experience seminary is not an option but need.

Not only are the concerns of the Afro-American Studies Program crucial to the training in ministry those who will shape the church through their leadership, they are crucial to the integrity of Princeton Seminary as the leading denominational Seminary in America. Having only 3% Afro-American among full-time faculty,

administration and trustees is an embarrassment to any institution in America, let alone to one which preaches unity of all peoples in Christ. Not having a single non-white administrator is a disgrace. Not having a single non-white theologian in the history of the preeminent Reformed Lectureship in America, the Warfield Lectureship, should be discomforting. Not attracting a single Afro-American Ph.D. nor more than 3% of total students to what claims to be the greatest Church-related seminary in America, and perhaps the world, is disconcerting. These are not the marks of leadership, especially in a seminary which has demonstrated its leadership in other significant areas.

To be preeminent, to be a leader means not only to be on top but to be ahead. To point to the shuffling and stumbling of feet in these areas in the secular world and to claim that we would be out-of-step is to recognize the choice between assuming that leadership position and being "in-step" with stumbling. The Afro-American Studies Program offers Princeton Seminary a challenge to its responsibility to the diversity presented by the Afro-American students, and to the preparation of ministers in Christ's Church. It issues, also, a call to be a vanguard in seminary education. Student Government joins the Association of Black Seminarians in that challenge and call.

#### HANS KUNG, JOHN PAUL & ECUMENISM

By Gregory Hall

Many people sense that these are hard days for those interested in ecumenism. They perceive the disciplining of Hans Kung as just the latest sign of the "Stalinization"

of the Catholic Church. John Paul appears to be more interested in church discipline and conservative doctrine than in pluralism. Dr. McCord, in a recent issue of the Presbyterian Outlooks, said, "It becomes increasingly clear that ecumenism is not among Pope John Paul II's top priorities." Many Protestants appear to be preparing for another period of tension between Christian Churches.

I, for one, do not share in this despair. The case of Kung may in fact help rather than hinder the cause of ecumenism. Many Protestants are upset over the Kung affair because they have seen one of their own disciplined. Kung is not what one can call a mainline Catholic. He is a man who is more Protestant than Catholic. Kung shares with many Protestants the wish to live as if events such as Vatican I never happened. Both Protestants and Catholics must deal with those things which make up the distinctiveness of their tradition. If Protestants deal with a person like Kung as representing Catholicism, they are indulging in short-cut ecumenism.

Hopefully the censure of Kung will cause Protestants and Catholics to re-examine their own traditions and then deal with these differences in dialogue. This may be more of a burden for Protestants than Catholics. Catholics have already started the process. The fact Kung was censured points out the Roman Church is seeking to define what it means to be Catholic. Raymond Brown made a similar point in a lecture last year. He said that the Catholic Church has gone back to Scripture and reflected on Scripture. Through this process it has moved closer towards Protestant thought. He also stated it is time for Protestants to do the same. Protestants have stood still waiting for Catholics to come to them.

When the Catholics censure someone who has appeared to come all the way over, such as Kung, maybe we as Protestants will be moved to action.

Another question is what kind of priority does John Paul place on ecumenism. On the one hand the Pope is quoted as saying that he prays for the unity of all Christians every day, while on the other hand his trip to America seemed to have little ecumenical outlook. The symbol of this was the deletion of Princeton from his itinerary. It may be hard to know where ecumenism falls in the Pope's list of priorities, but it is clear where his priorities are within ecumenism. There can be no doubt that John Paul is more concerned with the rift between Rome and the Orthodox Churches than he is with the split which resulted from the reformation.

This was evident even on the day of his election when he appeared on the balcony with his arms folded in an Orthodox greeting. It has become even more apparent lately. On his trip to America he skips Princeton, a symbol of reformed Faith in America and the world, yet he made a special trip to visit the Ecumenical Patriarch in Turkey.

Pope John Paul has done an about-face in comparison to his predecessors. The Papacy now faces east and not west. This 180 degree turn cannot be explained just in the terms of John Paul looking towards home. Part of the reason maybe just that, but there is a deeper reason. John Paul believes the quality of Christianity is stronger and better in the east than in the west. Western Christianity has been

duced by consumerism. Consumerism is more insidious a problem than communism. Consumerism does not attack Christianity, but rather waters down and saps it of vitality.

This does not mean John Paul II does not think there are Christians in the west or that the Church here is not worth serving. It does mean the Church in the west should not be the model for the rest of the world. We as Americans see ourselves as a model for the universal Church. We ask the world to look at our wonderful pluralistic system in which all Churches thrive, living side by side.

The Pope has rejected us as the model for the Church or the ecumenical movement. His hope for a new model for Christianity lies in the east. He makes a demand on us in the West of humility. Humility enough to be silent, to examine our own traditions, and to learn from the example of the east. John Paul conveys of ecumenism as a movement towards unity through the east.

#### RENOVATION OF HODGE

On January 15 a meeting was held between students and the architect who has drawn up plans for the renovation of Hodge Hall. The students were not satisfied with the proposed plans. Because of the closing of the "pits" on 31 Alexander Street to students, there will be twenty-one more students living in Hodge. This means the fire style of living in Hodge will change. At the present time, there are many opportunities to live in doubles which combine communal living and privacy. These doubles contain two bedrooms and a sitting room. The new plan cuts the number of doubles and makes them simply two rooms like those which were similar in Brown and Alexander. Other rooms will be singles

which are slightly larger than the rooms in Erdman.

The students were unhappy with this plan for a few reasons. One reason is the elimination of the doubles which had a sitting room. This was a unique and well liked option which single students were given. Ph.D. students, many of whom are preceptors, consider the space in the new rooms to be cramped. They do not have an office and thus have a limited amount of space in which to perform their work. The major objection has to do with lifestyle. As one student said "we want living space, not just sleeping space." One of the positive aspects of the present configuration of Hodge is that people are able to meet socially in the sitting rooms which at the same time maintain the privacy of the bedrooms. The new plan does not take the needs for living space into account. The students perceived the plan as turning Hodge into a giant cattle car into which as many cattle as possible could be stuffed in.

The architect reacted as if he had not known of the concerns of students. Although some previous letters had been written to people in the administration, this information did not appear to have been passed on to the architect. The students were left with the feeling that the only concern of the administration was to get twenty-one more students into the building. There was some discussion about having lounges on each floor or other alternatives, but it remains to be seen what the final plans will be. The Board of Trustees may take some action on the Hodge proposal at their winter meeting in Bermuda.

LIVING IN THE LIGHT: (cont. from p. 1)

Community is where we are. Community is composed of those flesh-and-blood persons with whom we live, work, and worship. It is as near as the person next door. Whether we are praying together in the Chapel, supporting each other with words of encouragement after a hard day at field education, or greeting one another with a holy "Hi!" on the campus walkways, we are interacting in community. Those persons, Bonhoeffer suggests, who gaze intently at a Utopian ideal of Christian community are so preoccupied as to be unable to see the real, Christian human beings in front of them.

Lent is traditionally a time for affirming community. In the words of a recent article by Arlo Duba, "Lent is a time when we reaffirm our membership in the community and acknowledge that one cannot be a Christian alone....Lent is a time for ecumenical emphasis, when we seek to receive God's gift of unity in the church and when we confess our complicity in maintaining our divisions that so contradict Christ's prayer for his church (John 17:11). Lent is a time for an emphasis on mission. We must realize our unity with the older and younger churches of the world, and must consider what responsibility Christians have to one another and to the world."

It is singularly appropriate, then, that we at Princeton Seminary concern ourselves this Lent with Christian community in all its manifestations--both close to home and around the world. In order that this concern for community may be more focused and unified, we of the Committee for Lent propose a program of personal and group devotions and study entitled Living in the Light: A Celebration of Community in Christ.

This program draws heavily on the pioneering work of last year's "Committee for the Great Lent," which published the devotional booklet, The Seven Deadly Sins Today. Like last year's Lenten program, this year's effort seeks to draw the Seminary community together in a program of prayer, worship, and study, centering around a series of weekly themes.

The backbone of the Lenten program is a topical daily lectionary which has been compiled by the Committee for Lent. The Committee has selected one scripture reading for each day of Lent and grouped them together by weeks around particular themes. There are six weekly themes, one for each week of Lent--excluding March 16-22, which is Spring Break. Each weekly theme is concerned with a particular aspect of Christian community:

- Christ, The Center of Christian Community (Feb. 20-23)
- The I-Thou Relationship and Christian Community (Feb. 24-Mar. 1) The Family As Christian Community (Mar. 2-8)
- The Christian Community At Princeton Seminary (Mar. 9-15)
- The Christian Community in the Nation (Mar. 23-29)
- The Christian Community in the World (Mar. 30-Apr. 5)

The focus starts narrow--on the person of Christ, who is the foundation, center, and continuing context for Christian community--and progressively widens. It moves through consideration of meaningful "I-Thou" relationship between individual persons, and on the Family As Christian Community (including contemporary

ressures on the family, and the expanding role of singles in the church).. From there it moves on to the Christian Community At Princeton Seminary, where the study will follow an outline inspired by Bonhoeffer's Life Together. After week's hiatus for Spring Break, the series will resume with a week dedicated to The Christian Community in the Nation, during which the emphasis will be on national social issues and the role of the church in the modern state. During Holy Week, the eye of prayer and study will be open to its widest possible extent; as we retrace the steps of Jesus during his last days in Jerusalem, we will consider the work of the Christian community in the world--its mission, and its responsibility to address international social issues. Throughout the series, the accent will be not "giving up" something for Lent, but rather on "taking up"--bearing up the cross, joyfully, and, so doing, allowing Christ to renew our life together as a community.

A devotional booklet, entitled Vision in the Light: A Celebration of Community in Christ, will unify the observance of Lent. It will be both a personal devotional booklet and a guide for group devotion and study. The booklet is now being prepared by the Committee for Lent, with the assistance of numerous contributors from the Seminary community. It will have two parts: a personal devotional section and a section for groups. The personal devotional section will include scripture readings for each day of Lent, as well as a short meditation on each reading, written by a member of the community.. The suggestions for groups will take their direction from the weekly (Sunday) reading, and will deal directly with the theme for the week. They are especially designed for use by small groups that will meet on dormitory

floors and at the Wilson (alias Princeton-Windsor) Apartments. These groups will be organized by the Deacons.

The life of the Chapel, too, will take its direction from the program for Lent. Chapel leaders during Lent will be asked to pay attention to the daily scripture readings and the themes for each week, and to work those themes into their services. Thus, the observance of Lent will take place on three levels: on the level of the individual, as members of the community utilize the daily readings in their personal devotions, on the small-group level, as study and prayer groups gather to consider the weekly themes; and on the community-wide level, as the life of the Chapel takes its direction from the program for Lent.

We of the Committee for Lent encourage all members of the Seminary community to take an active role in supporting the Lenten program on all three levels. On the community-wide level, we urge individuals to take an active role in Chapel services, and campus organizations to schedule activities that will enhance the overall program. On the small-group level, we urge students, faculty, and administrators to join or form small groups that meet weekly for prayer and discussion. On the individual level, we urge all members of the community to schedule a daily time to remember the concerns of the community in prayer. Ultimately, it is on the individual level that the Lenten devotional program will rise or fall. We belong to many Christian communities, from interpersonal relationships to the Church Universal--but the center of all those communities is Christ. We who seek to renew Christian community must start at the center, with our own

relationships to the Lord who calls all communities to him. It is only from this foundation that we can work to fulfill his prayer "that we may all be one."

### THE HORIZON

Ecclesiastes 6:4-5a. It has been twilight for quite some time now. I've been sleeping without resting, so I came outside to stand on the curb. The night chill is still waiting to be broken. I've lost the will to converse with the darkness, and there is little solace in florescent lights. I sigh and shiver; I watch the vapors condensing under the seminary lamps and I notice how short a way before me my breath extends. Silence rings in my ears. Some people shuttle by. I will wait for the sun. II Peter 1:19.

-Meredith A. Cargill

### UPDATE

The status of Bob Bergman has not changed. He has been moved to the Warwick Rehabilitation Center. He is still in a coma. We hope you will continue to hold him in your prayers.

Jackie Hamilton was sentenced on January 25. She was given three years probation. It was about the hardest judgement that could be given for her conviction. This sentence means she must report to a probation office and DYFS will have access to her home during this period. This also should be part of our concerns and prayers.

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Viewpoint is an informal journal of frank and creative discussion, published by the students of Princeton Theological Seminary. Essays, poetry, stories, commentary, and graphics are all welcome-- though the editor reserves the right not to publish certain contributions. The opinions expressed in Viewpoint are simply those of its contributors and do not necessarily reflect the official position of the Seminary or of the editorial staff. Issues are published every two weeks with articles submitted by Monday of the week before publication. It is best to photostat copies of any material submitted as it tends to get marked up in the process of editing. The Viewpoint box is in the administration building. Suggestions, contributions, or mere interest may be directed to the Viewpoint box.

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# Viewpoint

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February 21, 1980

## THE THEOLOGICAL TASK IN THE 1980's: SOME REFLECTIONS

Charles C. West

Forecasting the future is a high-risk enterprise, yet it is unavoidable. Bookshelves are studded with forecasts whose bankruptcy today is evident: Herman Kahn's The Year 2,000; Alvin Toffler's Future Shock; or, in ideology, the ATS Curriculum of the Eighties, to name only a few examples. Furthermore, the present poses special problems. No single crisis, no single challenge, gives focus to our attention and pulls us out of ourselves. Each day's mail and newspaper presents us with several, often competing, ones. Our very sense of crisis and challenge seems to be overworked to the point of weariness.

Still, futurology is a game we have to play, at least to the point of setting guidelines for ourselves. It is, furthermore, a game which anyone can play and in which no one is an expert.

In this awareness the reflections below are offered. I mean by "theological" the whole task in which this Seminary is engaged in all its departments and disciplines--the task of interpreting and responding to the Word of God as servants of the church. By "the 1980's" I mean that whole complex personal and social life in which we live and which moves forward in time, guided by Divine Providence and, we hope, illuminated by the church's witness. These comments are one perspective on all this, shaped and biased

by a particular discipline and experience. They constitute an invitation to each of you to formulate your own.

### I. The Human Situation We Face

Let me suggest two theses:

A. Wherever we look today, power is breaking down structure. This means that on every level, from personal discipline to world affairs, the problem is to gain some control over power and give it some direction that will keep it from destroying us.

The abstraction of this statement is its novelty. Two hundred years ago one knew in whose hands power lay, and what their relation, positive or negative, to the social structure was. One was clearer about strengths and weaknesses of

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## AN ALTERNATIVE LIFESTYLE FOR THE SEMINARY STUDENT

By Mary Anne Collins-Stauffer

During the past few months there has been much concern about the kind of community here at Princeton Seminary. The discussions and articles on this topic indicate that people are expecting the Seminary to take on characteristics that are alien to its very nature. Although there are networks of relationships among the students and faculty and staff and their families, it is an academic community and as such bears little resemblance to the neighborhoods and towns in which most live.

Students, therefore, who desire to risk the actual commitments and responsibilities of a community during their years of preparation for the ministry, would do well to consider living in a setting that is more authentic than that which campus life and Seminary housing alone can provide.

This conviction grows out of the experiences that my husband and I have had these past two and a half years during which we have lived in the town of Bristol, Pennsylvania.

Funny, as I walk down our street I notice how different Bristol seems to me today than the first time I drove down this same road, the day we moved in. Everything seemed so frightening to me then that I cried: rowhouses, chemical factories, small corner stores, hundreds of little children out on the streets...But what a difference its people have made! Now, I love to visit with the Italian grocer about his recent trip to Disney World; to learn from the tailor around the corner that

he often mends clothes for needy families without charge; and to chat with Jerry, our next door neighbor who was always out on his front porch during the summer months. When he died last November, I went to the Mass at the Catholic church nearby, and I realized that this is what being a community is all about: being with people at all stages of their life and my life, standing with them in joy and sorrow taking time to enter their day and allowing them to enter mine. I remembered this yesterday when I attended the funeral of a church member. How precious to be able to have the opportunity to sit next to one of my favorite people, an untiring elder named Norm, during the service and experience this stage of Christian life with him, one which, as he noted, cannot be too far away for him.

Living here in Bristol has sometimes seemed like a string of never-ending casualties in which to seek and find God's grace: having our apartment robbed one night and working through the fear and anger of having had our privacy invaded; later having our bicycle stolen, granted, it was an old clunker, but it nevertheless gave me the freedom to do all my errands without the car. Or having our landlady break our contract and suddenly make us pay for the hot water, and letting us constantly run out of heating fuel this winter. And then there are all our experiences with our car (nicknamed "Job" because of all its afflictions!) as it breaks down, breaks down and breaks down again!

Sometimes we have felt like "houseparents" in our building. The other four apartments in this old house are rented by young people who come and go with such

eds. One was evicted, one ended up in a fight with a friend and had an epileptic seizure at 3 A.M. We helped the person to find a job, ministered to one man whose brother would not let him stay with him, and let a young couple who were living together talk about their fears of marriage, communicate to them some of the joys we know in our marriage, and later rejoice at their wedding.

We have come to know the priest next door and share in his elation at the visit of Pope John Paul II to Philadelphia. And we are able to attend the joint Ministerial services at the Lutheran Church at the end of our block, joining recently in prayers for the hostages in Iran.

We try to participate in the full life of this community which even includes its politics. We attended a neighborhood gathering to meet a man running for office here in the town, and because we were so impressed with his policies and priorities were thrilled to be able to vote for him and have him elected as a councilman. Recently we added our signatures to the petition that is trying to change the town's only movie theatre from an X-rating to a family cinema.

And we have had fellowship gatherings and meetings at our home as part of our work at the local Presbyterian Church these past two years. Occasionally a church member will stop by en route to see the doctor across the street, and many of the neighborhood kids come in to tell us about their plots and projects and problems—we help sometimes with a big or a lesson on multiplication.

H. Richard Niebuhr in The Purpose of the Church and Its Ministry, writes that a theological school is to be the center of the church's intellectual life. But intellectual

reflection, he continues, cannot be independent of other activities such as worship, proclamation, healing etc. "Theology is only the intellectual part of a way of life and the young person's problem is not simply one of attaining intellectual comprehension, but of growing up into the measure of the stature of the fullness of Christ." (P. 133)

Admittedly, for financial reasons some students cannot live in areas such as Bristol, but for those who have the opportunity to do so, it is a profound experience of the suffering and joy through which one is brought into the richness of life in a community. It is a lifestyle that does not hinder, but rather enables growth into the fullness of Christ.

#### WHY A BLACK STUDIES PROGRAM?

By Brian Blount

A contemporary poet has transformed the meaning of a well known children's rhyme and given it new intensity. He writes, "Sticks and stones will break one's bones, aimed with angry art. Words can sting like anything, but silence breaks the heart." So it is with the black student at Princeton Seminary. The polite request, the quiet appeal, and now the just demand for a program of religious study that searches black tradition and faith has been met with the most damning defense of all, silence. The quiet begins from the moment a student searches the course offerings and finds that aside from a range of two or three courses, the black church does not exist. It escalates when the Association of Black Seminarians awaits from the administration a responsible enactment that never comes. And

it conquers when a school that proclaims a faith in Christ graduates a class of students ill-equipped to understand a powerful multitude of his followers.

But let us not suppose that the lack of a competent black studies proposal affects only blacks, for here there is only a beginning. Silence affects not only those who demand the answer, it cripples those who are never allowed to consider the question. The question is, in a world that each day becomes more engulfed with the needs of others, in a world that each day demands the minister to step out of the sanctuary and analyze the society around it, in a world that each day leaps farther beyond the color line to reach for its Christ, can a minister be prepared to minister to a people he or she has never known? The answer must be no, but it has been drowned out by the overpowering quiet.

Silence of this sort is no more than a disease of the church. It infiltrates through the schools, infests itself into the student, and ultimately helps paralyze the ministry.

The black religious experience is and has been a potent and dynamic force in the life of this country. And in the life of the church the gifts and the force of the black experience have been invaluable. Yet its needs for adequate leadership continue to grow and expand, and it turns to the church, of which it is a part, for help. How indeed then can the one church of Christ be truly healthy if the schools that train its leaders endow them with the ability to minister to only a portion of its needs?

And what of the student? In order to function properly in a world that consists of more than one religious tradition, one must be pre-

pared and trained with the understandings of more than one tradition. The curriculum of today's seminary student cannot remain the same as years ago, for the world to which we must witness is not the same. But the voices of black students alone cannot compel the change, and indeed I would not want to argue that they should. The demand for a competent program of black studies must not be demanded by black students alone, for we will not be the sole recipients of its offerings. As we understand that to know only our traditions would be a disservice to the promotion of the gospel, so all student must understand that to be trapped into any one traditional understanding is a similar disservice. How indeed can any student hope in the future to answer the claims the black church must soon demand, if the only foundation one has for such an answer is silence?

And so the ministry of the gospel is crippled. How can it be otherwise when the schools that teach and the students who learn devote so little time to the traditions of many of Christ's followers? But if the argument against a Black Studies ministry is that only a minority of the Christian ministry is considered, then I can do no more than surrender. For I guess no shepherd of God's people should dare be compelled to leave for a moment the majority of the flock to consider the welfare of one or two sheep.

Such is my brief argument for the necessity of a Black Studies program at Princeton Theological Seminary. But so far the request has been heeded only by a silence which as the poet maintains must surely break one's heart. But the worst thought has yet to begin; for if silence breaks the heart,

ere is no doubt that it must also  
iet the mind.

ON WAR  
(reflections from Feb., 1979)

Who's right,  
What's right,  
on the issue of war?  
There they are:  
men volunteering for the sake of their country  
to die--  
be shot through  
blown apart  
burnt up  
drowned  
gassed.

Do I march in their ranks  
knowing what lies ahead?  
Do I call them fools, refusing to go,  
knowing I will be scorned  
the remainder of my life by the vets?  
Do I go taking a non-fighting role?  
Do I question,  
Can I question,  
the moral issue?

Further--  
can I live  
(or die)  
confidently with my decision?  
Can I put my finger on the trigger,  
squeeze,  
and exterminate another man's life?

Conversely,  
can I watch another man  
without remorse  
squeeze the trigger  
and exterminate the life  
of my parents? my wife? my children? or my best friend?  
Justification too often comes  
post hoc.

There still remains a Creator of Life to answer to.

--Bob Morrison

THE THEOLOGICAL TASK IN THE 1980's: SOME REFLECTIONS (cont. from page 1)

character as they affected the order of interpersonal relations. One was surer about the power and the order of God in his creation and in human affairs. Ideologies which since then have tried to justify the explosion of human possibilities and powers which science, technology and economic organization have made possible, have all tried to place it within the framework of an ultimate order. Newtonian mechanics in the context of enlightenment rationalism, the theory of evolution and its transmutation in process philosophy, Hegelian idealism, especially in its more realistic and aggressive Marxist form, are all social examples. Psychoanalytic theories of mental therapy and health have tried to do the same for the individual.

We are beyond all this now. The powers which move our psyches and our societies are less nameable than ever before. Even generic titles, both good and evil--capital, racism, male chauvinism, communism, military-industrial complex, superego, liberation, people's power, patriotism, socialism, self-acceptance (the list could go on forever)--become ever less helpful as analytical tools. Yet the powers of our lives grow stronger every day and the structures which contain them grow weaker. Some of us wield these powers, some of us are victims, and most of us are both.

B. Most people are less clear than they were ten, twenty, fifty, or two hundred years ago about who they are. In almost every category of self-definition--man, woman, parent, child, wife, husband, neighbor, friend, teacher, intellectual, American, Christian--the image and the values are in flux. This is perhaps the subjective side of my first point. As persons we are becoming more and more expressions of the powers at work upon us with ever fewer criteria for using, directing, and perhaps at times renouncing, these powers.

Let me offer a few brief illustrations of what I mean.

1. The nuclear arms race is the most flagrant example of power which has escaped the control of any human agent and is remolding humanity according to its own demands. One must see this, of course, in perspective. International relations has never been an area in which moral or rational order was very strong. Whether in the name of national security, imperial destiny, or peoples' revolution, power has always tended to follow the logic of its own necessities, unfettered by just war criteria or the rules of international law. Now, however, is the way in which the power logic of nuclear weaponry has escaped the control even of the nations who wield these arms, so that civilization may be destroyed, and no national interest is any longer served. Yet no one who takes seriously the consequences of his acts can escape this awful logic. Who are we as potential wielders of this awesome power, or as potential victims of dictators who may wield it against us? How do we cope now with the forces which move us toward this apocalypse? This is a theological question.

2. More confusedly, but no less surely, the power of science-based technology is remolding both the environment and the economy in ways that no one fully understands or controls. Here, also, we face the prospect of destroying our world and each other by human power which we can trace back to no clearly responsible agent.

We did not always realize this. For two hundred years we have lived with the illusion that some hidden benevolence guides the actions of human beings in the laboratory, the machine shop, and the marketplace, so that the possibilities of material development are essentially unlimited. Capitalists and socialists differed from each other only in their judgments about where the obstructions to this process lay, not in their basic assumptions.

Today we know that there are limits to development. We face them on every side: Limits of energy, of raw materials, of side effects when we interfere with nature's chemistry or ecology, of pollution and of waste disposal. At the same time, the claims of the poor for justice and equality are no less urgent than before. We are back with the centuries-old question of distributional justice in the use of limited resources, to which is now added the problem of recognizing the right of future generations to enjoy the earth as we do, and the claims of the non-human creation to exist in a fruitful balance with ourselves.

We recognize these things, but the powers in our society determine our actions differently, not only because of multinational corporations or government planning, but because of the choices we make, though often we cannot do otherwise, in the supermarket, at the gas station, in the money market, or occasionally in the polling booth. What sort of people are we, as determined by these choices, and what might a science-based technological economy look like, which took both God's creation and his promise seriously? This too is a theological question.

3. Political power would seem at first to be an exception to the rule. It is certainly more diverse and many-centered than in previous decades. There is, furthermore, continual pressure, at least in the United States, Great Britain, and the United Presbyterian Church, to decentralize it even further. What is breaking down is confidence in the structure of public good which gives government its legitimacy, and the proliferation of power groups within society demanding that government give due place to their rights and interests. Much of this is right and inevitable. A structure of public welfare which serves some groups to the detriment of others has to be challenged by the outsiders. We pride ourselves on having a system of government in which justice emerges out of the conflict of competing interests. What we face in 1980--it may be the major issue of the Presidential election--is a growing cynical feeling that the center does not hold, that there is neither power nor moral structure there, capable of disciplining and giving due place to the partial powers which are growing ever stronger and pulling us apart.

What is the common good? What is the proper role of government in enforcing it, and of the churches in defining and living it? The fact is, that for more than a century, Protestant churches assumed an answer to this question which is badly out of date, while the efforts of church leaders to give leadership anew have tended to be repudiated by the members in the pews. Here is a theological task in the whole church which we neglect any longer at our peril.

4. Individualism has always been an American creed, but in the past our confession of it has been somewhat deceiving. The ethos of the American community, school, family, and personal relations, including sex, have given life quite a definite structured ethos. For most of this century, this ethos and this structure have been under attack by the expanding powers and possibilities of individual self-expression. In the 1970's this attack has become an avalanche. Much of it has been inevitable and right. The old ethos was in many ways prejudiced, unloving, and cruel. The structures of the family and the values of the community do need to be redefined. What is going on today, however, is not a redefinition, but a continuing atomization. Rising divorce rate, more illegitimate births, or births prevented by abortions of convenience, growing violence in the family, alcoholism and drug use among the young, are all signs of the pathology of this. More basic, however, is the failure of the public entertainment media, the schools and colleges, and far too often even the churches, to build and define an ethos on this basic level which does more than reflect the various social powers working on them. Rebuilding relationships within which individuals can find and define themselves may be the underlying task of theology and the churches in the 1980's.

One cannot close this brief analysis without a word about the churches themselves. At key points, it seems to me, we are also part of the problem.

First, the church has simply been defeated and deserted by its own members in its efforts to act as a responsible definer and creator of new social realities which would embody the command and promise of the Gospel in the changing conditions described above. Theological work in all of these areas has been of high quality. Vatican II, the World Council of Churches, the National Council of Churches, our own United Presbyterian Church, and others, have produced a stream of guidance, not only on the larger political and economic questions, but also on problems of local community, personal relations, values and goals, in a world where God and human powers are often at odds. All this has been largely ignored or rejected in the local church. We have undermined financially the very agencies which give us this guidance. We have decentralized the church so to make it more pliable in the hands of the various powers of the world who look to it for support but not for redirection. The church is, therefore, in a far weaker position in 1980 than it was in 1960 or even 1910, to give the leadership the Gospel offers and the world needs.

Second, the social base of the church, at least in the United States,

s itself eroding, due in no small part to the limitations of its own individualistic Gospel. The context in which persons could pretend that everything depended upon their individual experience with God and their neighbor, while in fact being molded by an unquestioned ethos which determined their basic values, is now passing. It is less functional to be a church member when other supporting communities offer themselves, which are more permissive and just as respectable. Also, on the local level, the churches are losing their capacity to define the ethos.

Third, the religious desire of human beings is as strong a power in 1980 as ever in history. More people are at sea about themselves and their world as structures continue to erode and powers both tempt and complete. The need for ultimate security for one's own personality is as great as ever. The longing for acceptance and love, for assurance that things are ultimately all right has not diminished. So we see, and we will see, the power of religion expand in the next few years to meet these needs, but it will be neither the power of an organized church under responsible leadership nor the power of God. It will be one more of the powers of the world which contribute to our chaos. It may well be the most exasperating and intractable of them because of its emotional need to claim ultimacy for its experiences.

Religious need is, of course, understandable and human. To some degree new religious groups, Christian and non-Christian, in this country are a judgment upon the failure of our churches to embody our faith in supporting communities and to make clear the sufficiency of Divine Grace. This poses our problem, however. Basic to theology in the eighties will have to be a redefinition and a renewal of the local forms of the church itself.

## II. Our Modern Heritage

Thank God, however, this is not the whole story. We have another tradition. During the past century the Christian church has faced continually such challenges as the world, including the worldliness in the church itself, throws up to it, and has, time after time, discovered the Gospel for this world anew. No discovery has been final. All have been fallible. In recent years they all have been tested and refined in the intense struggle within the ecumenical movement to discover the true and faithful form of the church's life. But in 1980 we are heirs of these discernments, as we face a world which is different from, yet continuous with the world our predecessors faced. Let me name a few of them.

A. In the early nineteenth century, against the background of self-centered Christendom and the beginnings of Western imperial expansion into Asia and Africa, a small group of Christians set out to bring the Gospel to the whole world. Out of this grew the world missionary movement, the ecumenical movement, and the missionary renewal of Christendom, which have transformed our sense of what it means to be Christian today. We are always tempted to forget this event and to treat Christianity as a traditional institution of the society in which we live. But we cannot because the existence of a worldwide church in mission continually reminds us that we also

stand on the frontier where the question whether and how Christ is Lord over the world is the question of our right to exist. It is symptomatic of our situation that one of our first tasks as a faculty in the 1980's will be to seek a colleague in world mission and ecumenics who will focus this dimension for us.

B. In the early 20th century, faced with inhuman exploitation of the poor by the rich in an early industrial system, and the incredible blindness of the church to this injustice, a few crusaders began to proclaim the biblical message as a judging and saving power, not only for individuals, but for society. The social gospel has been attacked for its humanism, for its optimism, and for its naivete about human sin. But it is still with us, simply because no gospel can be called "saving" which does not speak to the social forces by which human beings express their sin and are victimized by the sins of others. Conservative Christianity now knows that it was wrong in believing that conversion of an individual without a deep and searching conversion of all his or her social relationships would make the world Christian. We are still struggling with the question how the church discerns Christ at work and serves him in the structures and powers of society. But we recognize it now as a problem for evangelistic witness, not just for social ethics, and the new professor of evangelism who is joining our faculty will have to help us all to face it.

C. It was sixty years ago that Karl Barth published the second edition of his Commentary on Romans. We are still being constructively shocked by it. The question was and is whether Deity can be understood in some way as an extension and completion of human knowledge, human morality, and human desires, or whether God, in his word and acts toward us, is the primary reality. In a sense this theological revolution was built on others which had gone before: Karl Marx's insight into the determination of human consciousness by social existence, Kierkegaard's probing of the self-deceptions of Christendom, and Freud's expose of the rationalizations of the human psyche. But it went beyond all these to the basic question: how are we to hear and respond to the One who speaks to us in the biblical story and in Jesus Christ from outside all the circles of our own power and self-justifications?

This question is still with us. It is the test of the integrity, not only of systematic theology, but of ethics, of preaching, and of pastoral care in the church as well. We are surrounded by people, inside and outside the church, who claim to test us by other standards: the pew sitter or the counselee who wants comfort but not probing from the pastor, the businessman who wants "the Gospel" but not theological analysis of his economic behavior, the activist who wants solidarity but no reference of his movement to a higher judge or redeemer than itself. But none of these really thank us when we conform to them. The question still is: how does the church bear and give witness to a Word which the world could not speak to itself?

D. In the thirties and forties of this century, confronted with depression, dictatorship, and war, large parts of the church rediscovered the Bible as a living, guiding Word. I mean by this, first of all, the expectant, theological wrestling with Scripture which characterized, first, the Student Christian Movement, then the churches themselves, especially in Europe, under both Nazi and communist persecution. It was this vitality which flowed back into the American scene in the 1950's to push aside the old fundamentalist-liberal controversy with a new movement in biblical theology.

This movement has had its severe critics. We all know now the dangers of subjecting the scriptural message to some single theme, even such a profoundly true theme as the covenant, or the history of God's saving work. But, as Brevard Childs' book on Biblical Theology in Crisis demonstrated a decade ago, these critics did not abolish biblical theology, but only challenged us to do it better. We have learned from this biblical renewal that the scriptural history, when we explore it faithfully in its own integrity as believers seeking to know and respond to God, does, indeed, reveal Him for us in our time. We need not be afraid, therefore, to grasp its meaning with our concepts, or to have those concepts changed again by new insights out of Scripture itself. It is the vitality of this process, I suggest, which the critics of biblical theology largely failed to understand, and which needs to be recovered in an active dialogue between the biblical and the other disciplines in the theological faculty in the 1980's

E. Dietrich Bonhoeffer, from his prison cell in 1944, produced a remarkable insight which neither theology nor the churches have yet fully digested. The world, he said, has come of age. It is no longer religious, that is God is no longer needed as a working hypothesis to explain all things, nor as a rescuer out of our weakness and inadequacy. Christ confronts people in modern society in their health and strength, at the center of life, not on its edges, where human strength gives out. The Cross is a call to the strong, to service and sacrifice. The repentence it demands is to turn away from one's yearnings for religious security and one's misuse of power to find earthly security, toward sharing in the being of Christ for others. This is to have faith and to count on the resurrection.

Bonhoeffer was certainly mistaken about the death of religion. He was not wrong, however, about the secularity and "thisworldliness" of the Gospel. Thanks to the theology he set in motion, a whole generation of Christians has learned to live by faith in the midst of the problems of this world, without ideological illusions, but with an acute awareness of what relationships with one's neighbor demand. This, too, points the way into the eighties. The mission and ministry of the church is not only to the religious, who need an institution which somehow represents eternity in this

world to them, but also to the secular, whose attention is turned primarily to the problems and needs of this world.

F. Finally, if the 1970's have shown one prevailing theological trend, I suggest that it is to be found not in some mainline European or American work, but in the proliferation of indigenous theologies in Asia, Africa, and Latin America, to which I would add Black theology in this country, all attempting to understand and interpret the Christian message amid the powers and structures of their particular societies. It would be wrong to subsume these theologies under one heading. Liberation is an important theme, especially in Latin America, but there are also others: the theological transformation of culture, witness to Divine reconciliation in the midst of conflict, and the lifestyle of a faithful community, to name only a few. Nor do we find in this ferment a unified point of view, despite what some romantics say. The reason why we must study it and take it seriously for the guidance of the church in the United States in the 1980's is because, for the first time, a genuine world-wide inter-cultural theological dialogue is here emerging. Here is the church in its variety, its fragmentation, even in conflict. Our theology and our church life need to be remolded in this ecumenical confrontation.

### III. Theology in the Eighties

Given this world and this tradition, what is our task in the decade before us? Let me conclude with a personal conviction. It is not about what may happen, but what I believe ought to happen. It is not the stand-point of an observer but a participant. I hope it will set the tone of the discussion by bringing forth your convictions and your projects as well.

My thesis can be stated simply. If what has been said so far has validity, the mission of the church and of theological education in the 1980's is to explore and embody the relationships in which God, out of the freedom of his sovereignty, reveals himself to and establishes himself with us human beings in the context of the reality of Christ and the promise for human life and the whole creation, which is both limited and given meaning by the fact that God alone in his time brings it to fulfillment.

#### A. I mean by this negatively:

1. There is no way forward for theology or the church in withdrawing from the power relations and conflicts of this world into the exclusive cultivation of the individual life and character. There are tendencies in this direction, not only in pastoral theology and in preaching, but also in ethics. But the assumption of some autonomous subject with a private relation to God is both illusory in the light of the powers in this world which determine our very reactions and desires, and theologically untrue to a God who establishes us by calling us out of ourselves into communion with him and his people.

2. We cannot go back to structures of the Christian life or

to doctrines, either of natural law or orders of creation, to reconstruct our world theologically. This is a lesson which has largely been learned by theology and ethics, but not always by the churches. The remnants of a Christian social order, wrecked by the powers of modern life cannot be rescued by reference to a non-historical God of order. The way forward is through the Redeemer to the purpose of the Creator.

3. We cannot give human identity hostage to some collective power to which we give a human face. Such powers are real, and they have a relative human value: the power of oppressed people struggling for their liberation, the power of an ethnic group seeking its identity, the power of an ancient religious culture seeking to reestablish itself in the modern world, or the power of a nation possessed with a sense of its destiny. As protest against nameless powers and as temporary discipline of society these have their place, but they are not bearers of the Gospel. The promise of God in Jesus Christ for human life is not the promise of a power which grows out of solidarity with a collective, but the promise of a community of free persons addressing, upholding, and correcting one another in Christ.

4. The attempt to discern the ways of God in a philosophy of change itself, so that the meaning of human life is to play a proper role in the process, is also an illusion. I mean here the various efforts by theologians to become more systematic in their interpretation of history by borrowing from Hegel, or from Whitehead, or (they still exist) some idealization of natural and human evolution. These philosophies, of course, have their relative value also. Hegel certainly reminded Christendom of the historical and relational character of truth, including the truths of theology. Whitehead's followers have continually called our attention to the presence of God, not only in human but also in non-human creation as it grows and changes. The remnants of liberal theology have continued, meanwhile, to remind us of the unique value of the human individual and of the danger of glorifying historical power (Hegel) or natural process (Whitehead). But these Christian philosophies fail us at two critical points. They are too easily co-opted by the powers of this world as rationalizations for their own tendencies, and they find human identity in the human historical process rather than in the relationship with God.

B. Over against all of these I suggest that the area we need to explore and refine in theological education and the life of the church in the 1980's is the relationships in and through which God redeems and fulfills creation. Let me expand this in four rather simple questions.

1. Who is God as we know him in his revelation to us? The overwhelming tendency of modern theology has been to answer

this question from the second person of the Trinity. Theology is, first of all, Christology. Our knowledge of God is, first of all, our relation to him in Jesus Christ. This is right and good, but it raises the further question: how is this crucified God related to the nameless powers of this world? Understandably, many theologians looking for an answer to this question have gone back to the God of the Exodus, or have tried to turn Jesus into a revolutionary. They were bringing out the other side of the paradox. God, the form of whose relation with us, which constitutes us as free persons in communion with him, is found in the person of Christ, is also the Almighty Creator, the source and meaning of the powers with which we have to cope. Those powers too, therefore, have their meaning in the relationship which Christ defines. God is radical in his "No" to all human powers and structures which claim their own ultimacy, even in His name. He is conservative in the everlasting faithfulness of his justice, mercy, and love, spelled out in the servanthood of Christ and in the forms of justice and love which we try to give to society in His name. How do these interact in the Divine character? We have much work to do in spelling this out.

2. We are faced with the task of rebuilding theologically the interpersonal values and relationships which our culture and society is eroding. Who are human beings, not in themselves, but as responders to God and to other persons in relationships conditioned by the form of his promise? The issue can no longer be stated in terms of institutions or even laws of personal behavior. Yet there are constancies of human relationships which take their authority from the Triune God's relation to us. There is a law within the Gospel for family and sexual relationships, for friendships, for the quality of life in a church, for neighborhoods and for functional associations at work and in public life. To rebuild these with provisional structures which cultivate the free responsibility of their members may be the basic pastoral task of the church in the next ten years.

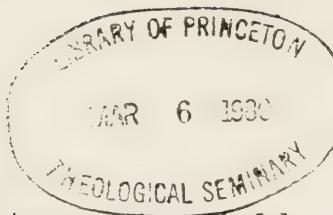
3. Human beings are constituted as persons, not only by their relationships to each other and with the Triune God, but also by their interaction with the rest of creation. In the seventies a rash of theologies has emerged to explore and explain this relationship. But definitive work still needs to be done. The temptations of romantic naturalism on the one side and technological hybris on the other are still with us, both in theory and in practice. We have learned from science that the laws of nature in our minds reflect not an eternal objective order, but a relation between the experimenter, the tools of his experiment, and the object studied. The result has been technological power over nature more than understanding of it. This power is one side of the Divine promise and command. The Christian hope includes the transformation of all reality, material as well as spiritual, and of this hope we are the servants.

There is, however, another side which has yet to be sufficiently explored: the form of the relationship between ourselves and the rest of creation which will curb the self-destructive power in human control and bring this promise to fruition.

4. Human society seems hardest of all to understand as a texture of relationships. Industry and finance, government and law, armies and liberation movements, all take the form of structures which demand human obedience to an impersonal reality. There is a certain justification for this. Power must balance power in order to create space for gentler and more personal relations among people to grow and flourish. The rough justice enforced by the power of government and law is basic to the growth of a finer justice informed by love. Our problem in 1980 is that we have not learned to relate these two levels of justice in a way which moves beyond a network of regulations to the relationships of a community. Justice is fundamentally concerned neither with the rights of individuals nor with the welfare of some social order, be it the free enterprise system or the classless society. It is the realization in human society of the quality of community which God establishes with us, negating coercive power with love, upholding and establishing the weak and disadvantaged, forgiving the offender in a way that transforms him, and continually weaving a context of mutual responsibility. The church's task in the 1980's, it seems to me, is not to refine it and sensitize it so as to liberate real people out of categories for personal community with each other. In fact, the refinement of justice into a quality of human relations which makes power at every point the servant of such a human fellowship as God has established in Christ with us, may be summary of our whole theological task in the next ten years.



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# Viewpoint

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## WHY I AM AGAINST THE DRAFT

Part I: "It is Unnecessary and Dangerous"

By Hugh Matlack

It is not surprising that since I am against the draft under any circumstances that I am against the registration (proposed) as well, even under the situation we now find ourselves. Perhaps it is better to say that I am against registration now all the more because of the militaristic atmosphere, a situation which encourages war hysteria and even surprises and shocks a known conservative such as George Bush:

As I've traveled around, I've gotten a sense from audiences that the country was about to go to war. This surprised me, because I've no feeling that we need to, or that we are. . . . To the degree a candidate can calm that thing(war hysteria) down, I would like to point out that we don't need any war. I don't think the Soviets want a war.  
(Rolling Stone interview, Feb. 20th)

Recently, another seminarian told me that since the registration was a call to preparedness, a deterrence against aggression, that it was in reality a peace initiative. Developments such as the above show that this is not true. Registration has awakened in the American spirit a new call to arms. It is a gesture (maybe more than a gesture in fact) that we are willing to settle our differences with

the Soviets on the field of combat instead of through diplomatic channels or the UN. Furthermore, it has always escaped me how a threat of violence deters violence.

But anyway, as my topic this time suggests, I consider the proposed registration to be unnecessary and dangerous. Why?

First of all, it is not altogether clear that registering young men will speed up the induction and training process. The most recent information shows that President Carter overrode the recommendation of the Director of the Selective Service to not revive draft registration until he (Carter) had actually "ordered military mobilization in a national emergency" (New York Times, Feb. 25). The Director claims that "only seven days would be saved by registering men and women before mobilization" (Times). The Selective Service also claimed that it could serve the demands of the Department of Defense for the first draftee 30 days after mobi-

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REPORT TO THE PRINCETON THEOLOGICAL  
SEMINARY CONFERENCE OF THE COMMITTEE  
ON PASTORAL CARE AND SPIRITUAL  
NURTURE

I. THE CHARGE

Our committee was charged by the Seminary Conference to read and evaluate the questionnaire sent out in February of 1979 to examine the need for pastoral care and spiritual nurture here at Princeton Theological Seminary (hereafter referred to as PTS). The committee is composed of a cross section of the PTS community: a single female student, a single male student, a married black student, a female spouse, a recent single graduate who is currently a pastor, and an administrator and teacher who is in constant contact with the students and faculty.

II. THE QUESTIONNAIRE

The questionnaire asked three basic questions. The first question was an attempt to establish the areas (such as vocational questions, theological issues, etc.) in which consultation with a competent person would have been welcomed. The second question asked the ways in which pastoral and spiritual needs are being met; and the third asked in what ways these needs could be met more effectively. We initially examined the results of the questionnaire in three groups: single women, single men and married couples. The questionnaire was sent out to all students, single and married, on or off campus. 35 single women replied, 93 single men replied and 74 married students or couples replied.

As a group the single women indicated that they would have welcomed competent guidance in vocational questions (68.6%), theological questions (62.9%), personal devotional life (60.0%)

and academic difficulties or pressures (42.9%). Other issues in which they would have welcomed guidance were: coping with sexual relationships and discrimination.

For single men the areas in which they would have welcomed guidance were: vocational guidance (60.2%), theological questions (44.1%), personal devotional life (40.9%), and academic difficulties or pressure (40.9%). They indicate that they would also have welcomed guidance in dealing with personal relationships (male and female), coping with loneliness (a very prominent complaint) and feelings of inadequacy as a minister.

The married "student" responses are somewhat ambiguous because some were filled out by only the student, and others were filled out by couples. The following areas were ones for which there was a desire for guidance: vocational questions (63.5%), field education situations (50.0%), personal devotional life (39.2%), theological questions (36.5%), academic difficulties (36.5%) and marital difficulties (32.4%). Other areas in which guidance would have been welcomed are: practical concerns of daily life in conjunction with academics, involvement of spouses, indoctrination to the PTS community and child rearing.

III. RESPONSE TO QUESTIONNAIRES

The responses to the questionnaire have been divided, for the purposes of this report, into four basic categories. These are: spiritual nurture, counseling, sense of community and vocational guidance.

The need for spiritual nurture and help in dealing with spiritual questions and development was a

prevalent concern in the responses to the questionnaire. Our committee had difficulty defining spiritual need; it is an area which can incorporate a great many things. The members of the PTS community, especially the new ones, are cut off from their previous support systems (i.e. home pastors, families, etc.), so they need to establish new ones. This adjustment is often rocky and slow. Where do people turn? It is evident from the questionnaires that there exists a need for something beyond the deacons and faculty. Spouses indicated a need, too, for coping with spiritual development, both their own and that of their spouses. This is a need which has been basically unrecognized.

Counseling is a second area of expressed need. Many problems exist in this community which require a qualified counselor; these problems are far more prevalent than previously thought. Coming to terms with one's sexuality as a Christian (e.g. premarital sex, abortion counseling, homosexuality), alcoholism, drug abuse, loneliness, depression and suicidal tendencies are all problems which face the PTS community. In our committee we labelled psychological needs as either chronic or acute. The acute problems, i.e. crises, are the imminent dangers which, as several people stressed in their responses, are beyond the capabilities of friends or dorm-mates. Only trained people are equipped to handle crisis counseling.

During the committee's discussion of counseling it was stated that there exists a concern in the administration that this community might become a "therapeutic" community as opposed to an "academic" community. One committee member pointed out that it is important that people at PTS be seeking maturity; part of that process is learning the difference between when one truly needs help, and when one

is being too dependent. The committee could not agree as to a definition of where one draws the line; however, there was unanimity that access to counseling in crisis situations is critical.

The third basic need is for a stronger sense of community at PTS. Over and over again loneliness was a complaint. The problem of community is rather complicated. Just who is the community at PTS? Is it simply students? Students and faculty? Students, faculty, administrators and spouses? Students, faculty, administrators, spouses and staff?

Two major feelings which came out about community were:

1) A need for a stronger sense of community among the students. There seems to be too much separation between students. For the most part single and married students live on separate campuses. Spouses feel left adrift; they need to be incorporated into the life of the seminary more, so that they can attain a genuine understanding of their student-spouses, and their future lives.

2) A need for a stronger sense of community among the students (and families) and faculty/administration. It seems that there is a desperate need to nurture more open ties between the students and the faculty. According to the responses there is a wide-spread feeling that the faculty is unapproachable. Strong statements in the questionnaire, such as the faculty is "too damned busy," "not interested," "only interested in the academic," show that an unfortunate bitterness has been fostered. According to the student handbook all faculty members are pastors; however, heavy teaching

loads, the pressure to publish and the lack of any neutral meeting ground all help to make it quite difficult for faculty members to be pastors to students. On the other hand, faculty members feel that students are unwilling to search them out. They post and hold office hours, and often no students take advantage of them. It is clear that establishing an accessible, neutral meeting areas would help to ameliorate this large problem.

The committee sense an undercurrent that many students felt that they should solve their problems alone as they will be "expected" to do as professionals. The student handbook makes it clear that this is an incorrect assumption. People in healing professions need to acknowledge and to seek out proper help for themselves, as they will encourage others to do. One response asked the poignant question: "Are we preparing people to be alienated in the parish?"

The fourth need is for guidance in vocational counseling relating to ministry. 68.6% of the single women, 63.5% of the single men and 63.5% of the married people indicated that they would have welcomed such a guidance. For all groups responding to the questionnaire this was the issue of greatest concern. These figures were reinforced by a consistent demand for "role models."

#### IV. CONCLUSIONS

In writing these conclusions we found two main problems; 1) We have no specific definition of community. For the most part we have assumed a broad definition which involves all people who are related to the seminary. 2) We are hesitant to label a position but for lack of a better term we will use Pastoral

Director. This title includes a sense of the spiritual, and a sense of trained ability to administer a system of care.

It is clear, at least to this committee, that no one person will ever be able to meet the apparent demands of the PTS community. Indeed many of the "demands" are contradictory: some call for a young person, some call for an older person, some call for a person closely tied to this community, many call for someone who has no connection with the academic community, and no responsibility to the administration whatsoever. We, as a committee are unable to come to complete unity in our own desires. We do feel, however, that what the community at large is seeking is a person or persons who has (have) the following qualifications:

- 1) Time and availability. It seems essential that there be no outside obligations, only a commitment to the community. The demand seems to be for a full-time person, not someone who teaches, or writes a dissertation or administers in another area of the seminary. This person(s) would be obliged to make her or himself readily available to the community and will initiate pastoral contacts with members of the community.
- 2) Experience in counseling and referral. The community needs someone(s) who can do some counseling, but more importantly, someone(s) who recognizes the need for crisis counseling, the tell-tale signs of drug abuse, alcoholism, etc., and who knows all the resources available in the Princeton area to establish links with all the area resources so that as many of the potential needs of the seminary community as possible can be met. It would be expected that

this person(s) would pursue this charge in-depth; a knowledge of the specific resources (e.g. McCosh) and the counselors working at these places (whether they are Christian, whether they are effective) will be much more beneficial in helping to establish a system of care than simply a vague notion of the existence of such places.

3) Desire and ability to help nurture spirituality. The questionnaires clearly show that there is a large need for spiritual counseling, or rather, nurture. The assumption that being here at the seminary means one is not in need of spiritual guidance is erroneous. This service should reach the spouses who have indicated that it would be most welcome. Many people have mentioned that they would heartily welcome more and better organized retreats.

4) Vocational Counseling. Certainly the strong response in the questionnaires indicates that there is a need for vocational counseling. As a committee we felt that it would be difficult for one person to do this. It may, however, be possible to accomplish this through a referral system similar to the one discussed under number two.

5) Ability to be sensitive to all members of this community, with due respect to race, sex, age or position.

#### V. RECOMMENDATIONS

We feel that the community should be warned against the danger of expecting the majority of our problems to be solved by providing a pastoral Director. The importance of providing such a person(s), however, is reinforced over and over again in the responses to the questionnaire. We recommend that the Seminary Conference deal with this issue at

once, with the goal of establishing a position or positions in accord with the qualifications listed above, here at Princeton Theological Seminary by September 1980. We urge the Seminary Conference to see to it that students and members of the community-at-large be included in the search for such (a) person(s), and that they be included in the final decision.

#### STUDENT GOVERNMENT MID-YEAR REPORT

The consensus of the members of Student Government elected in the Spring of 1979 was to foster an atmosphere in which government was responsive and open to student needs and demands. Major concern was focused upon the realization that many community complaints and disappointments were due to a lack of communication between the students, faculty, administration, and government. A major goal of Student Government was one of becoming a intermediary between these different areas of concern in such a way that creative and effective changes could be initiated. The past semester has witnessed both success and failure with regard to this major goal. But regardless of the outcome, the initiative to achieve a more responsive government has always been an active force; it is a continued initiative that will hopefully provide the spark to create in this future semester an even higher rate of successful accomplishment.

Before newly elected government adjourned for the summer, programs were already initiated which would foster more effective representation. The new government moved that in the upcoming fall elections M.A.'s should be allowed to choose

representative for their concerns. Ties were established with the organizer of the Deacon's system with the result that elected student opinion would play a role in designating deacon representatives to each dormitory floor. A dialogue was established with leaders and representatives of the major interest groups on campus to coordinate ideas and promote combined community action. Such dialogues continue presently in the form of group summit meetings in which student Government members assume a continuing role. Finally, the newly elected government printed statements of concern to students and administration that the issue of investment policy in South Africa would continue with the same energy initiated by former governments. As the new year began, this effort of student input upon seminary procedures was heightened when Student Government invited leaders from other interest groups to join them in trustee dialogues concerning this issue and others, such as the Black Studies Proposal.

The early concerns for responsiveness to student concern was continued into the semester even through the newly proposed budget. Distribution of funds was contingent upon prior use and need of funds in beneficial ways to campus concerns. And to help devise ways in which Student Government itself could react to student concerns various devices were employed to both designate those concerns and then utilize them for constructive changes. Campus Forums were designed with the focus of keeping students abreast of important campus issues and subsequently allowing students to respond in dialogue to those issues. Student input was channelled as well into faculty assignments. Although student input was overridden in past administrative appointments, the present government achieved the ability to become an

influence in talking with perspective persons for the opening chair of world missions. Student opinion was also sought in curriculum areas such as sexuality, with the result of an upcoming workshop on the topic in the spring.

Other problems have developed during the course of the past semester with student interest in mind, but with less than totally successful results. Student frustration about the present inadequacies of the food program was brought before the government with the result that a student advisory committee on food services was to be initiated. Though the committee was created, several problems have developed, and thus the food service situation remains an issue for which student government must more effectively supervise. The need for stronger Student Government supervision on behalf of student concern is also evident in the two areas of community social events and athletics. Student disappointment in both areas have been presented and it remains this semester a task to which government must quickly address itself. It is highly relevant to the opening statement about the continuing initiative to increase responsible change to mention here that the first meeting of the second semester was much devoted to the above issues.

A final concern to which government must address itself is its ability to promote and encourage responsible action on the part of the student body. Case in point: the attempt to help defray the legal costs of alumnus Jackie Carr Hamilton resulted in a failure due to lack of concern. Student Government must create for itself a more efficient manner of assessing which means are most beneficial for promoting student action for those

issues to which it designates as responsible ones on which the community should react.

In concluding this summary statement on Student Government activities thus far this year one final note must be made in regard to the student body. Indeed, it is the duty of Student Government to respond to the needs of each student it is designed to represent. Yet the Government cannot act alone; and as its successes are not due solely to its own ability, so its failures cannot be faulted solely to its lack of ability. The government's basis of support is student interest, action, and concern; when that concern becomes apathy, then hope for major seminary change has disappeared.

\* \* \* \* \*

Meg's Handy Hints for a New Community  
# 1

Never say "how are you" when your feet are moving.

\* \* \* \* \*

### ON FASTING

By Meredith A. Cargill

Fasting is an alien practice for most of us. Its mention evokes in us more images of Hindu mysticism than of reasonable twentieth century life. The Cambodian crisis and lent have renewed in us a vague recognition, with more than a little uncertainty, of the validity of fasting. I attempt in this article to review some Biblical and theological foundations for Christian fasting so that we can undertake fasting with a clearer view of its meaning, value, potential, and conduct. I am hoping to revitalize this aspect of our spiritual service and to counter any tendencies

among us to practice fasting as a self-placating reduction of our social responsibilities or as a powerless form of godliness.

The primary focus of fasting is our relationship through Jesus Christ with God. The identity and solidarity we seek is with the one who went into the wilderness to sort out what it means to be of God, to be anointed by God to minister, but to be nonetheless apart from God. We can expect our times of fasting, like Jesus' fast, to be times of struggle and temptation--renewing our sense of dependency on God's provision (Mat. 4:11), producing humility and submission, in a sense celebrating our separation from God (Mk. 2:20). It is a time of training in surrender to prepare us for other forms of self-giving in ministry, and thus may include abstinence from not only food, but other demands of the flesh such as sexual intercourse (I Cor. 7:5) or pursuit of political ambition (Mat. 4:8). It is also a reminder that food is not what the ministry is all about (Mat. 4:4).

A secondary focus of fasting is a significant communal event, primarily as an expression or experience of our unified dependence on God rather than of any unity inherent in the community. Thus the calling of a fast is the responsibility of the elders of the community, since they bear the authority and responsibility of overseeing God's directives to the community at large. There is a danger in a fast which is called for the entire community but in which participation is optional, since it perpetuates the idea that the task of ministry is a list of suggestions from which we choose rather than a divine command which we heed. An optional fast also

introduces the possibility of encouraging disunity on the basis of displays of righteousness, and so if a fast is not truly community-wide, it might be better to remain secret (Mat. 6:16-18). Since both community and eldership are so elusive here at PTS however, those who have had the sensitivity and courage to call a fast, to lift up a standard, are to be highly commended.

Often "identity and solidarity with the hungry" is the stated focus of a fast. This gives the impression that we expect to communicate to the hungry that we know how they feel. Any fast that we have willed or could will upon ourselves falls pitifully short of convincing starving nations that we understand their victimization. The intent of this phrase, I am sure, is to say that fasting dramatizes and thereby solidifies in our mind the need of a hungry person so that someone's life concern may become at least one concern of our lives. Not being essential, this is still a welcome by-product of Christian fasting.

There is a sense however, in which we are the powerless as well. Fasting for Cambodia is a resort to the last visible avenue of influence. In this, fasting becomes an expression of our confidence that somehow, like Christ, our strength is in weakness. The temptation remains however, to find in the fast "real" ways to wield influence. This is the motivation for making the fast a means to raise money, since we are so conditioned to thinking that money is power. This goal is not of itself improper, but it has no hearing on the permissibility or meaningfulness of the fast. It might be even more appropriate for a fast to involve a financial disadvantage, but even here we must be careful since the dollar is simply not a guiding

principle of prayer and fasting.

The real power of fasting is its ability to touch heaven, to open up channels of communication with God, and to influence spiritual conditions. It is an apparently natural activity which has spiritual effects (along with such things as laying on the hands (Acts 13:3) and suffering (Co. 2:24)). This view of fasting raises three proper fears--fear of pagan magic, of works righteousness, and of asceticism. Each of these is allayed when we consider that we who fast are already called by the loving creator God into a responsible covenant.

Magic is the manipulation of the deity by certain prescribed actions practiced in pagan cultures as an effort to gain control over the world. The Lord's sovereignty and our assurance that world affairs are already under control make magic anathema for the Christian. But we do not have a god who cannot be moved or petitioned. In fasting, we demonstrate our will toward this God in our petition. In turn, fasting is one of those physical acts which God has ordained as a mediator of blessing when undertaken in the proper faith. This is the pattern of the incarnation and the sacraments.

This proper faith is a necessary part of fasting lest it be viewed as a work unto righteousness. This faith is our acceptance of our position as already covenant partners with God. It is in this context that Isaiah 58 becomes an analysis of the proper fast. There fasting is neither exalted nor deprecated, but is used as a figure for the proper fulfillment of covenantal responsibilities. The act of fasting can in and of itself be

effective only if the will to fast is also the will to serve, and there is no more legalism in this than in liturgy. Fasting touches God only when it is the expression of a heart after not only God's blessing, but God's will. The covenantal assumption also gives a clue to how practical details of a fast may be determined--the questions of how long, how completely, and far what cause one fasts are answered by setting up, individually or corporately, an agreement, a covenant, with God alone.

Asceticism assumes that the body, being a hinderance, or even evil, must be defeated. The God who out of love created us with bodies makes no such judgment. God does require that we live by priorities, submitting our natural desires to the goals of the kingdom (Mat. 6:33). This means disciplining ourselves to not yield to the excesses of the body's desires, just as we must discipline ourselves to not rely on the vain imaginings of the mind.

The effective mastery sought in fasting is over the forces of evil which would seek to thwart God's work in the earth and to deny God's creatures their due enjoyment of God's love. We see this in Jesus' wilderness debate and in the importance given to fasting in ministering to the demon possessed (Mk. 9:29). It is in this realm that fasting becomes of real value in approaching situations as serious, as demonic, as Cambodia. And it was during the lenten period that Jesus' adversaries took counsel to kill him (Mat. 26:4), which reminds us that this lent should be a time for us to examine our various prides and passions which would seek to hinder God's ministry on the earth.

#### WHY I RESIGNED

By G. Chalmers

Realizing that much information is imparted in this seminary community privately and thus subject to distortion and groundless rumor, I wish to publicly set the facts straight as to the reasons for my resignation as Social Co-chairperson.

On Feburary 26th, I received a zeroxed memorandum which was stuffed in my mailbox. Couched in quasi-legalistic terminology was a list of so-called "grievances" and the demand that I fulfill certain criteria under an imposed "probationary period" or else. The Student Government has taken this authority upon themselves since I refused to attend a "required" meeting and since I refused to discuss these stated "grievances." I was never told that this was a "required" meeting NOR was I told anything about the nature and existence of these "grievances." I thus have been convicted, judged, and now placed "on probation" without even having had a hearing. Rather than submit to this outrageous policy, I have resigned. Enough is enough.

I understand the need for the Student Government to appear to be "doing something." But I much prefer their usual inertia if this is what they consider the exercising of their responsibilities. And this from a government publicly pledged to building community and fostering effective communications?? Even a common criminal is entitled to a hearing and knowing what he is being specifically charge with.

In the desire to be open and honest about this matter, I will be happy to show any interested persons the correspondence I received from the Student Government and my detailed response to President McCord.

I am far from being alone in experiencing frustration and impa-

tience with the current Student Government. Others have assured me that they will bring this to the attention of the student body in a public manner. I encourage them to do so, and to lend their voices in reminding the Student Government of their own accountability.

### IDOLATRY AND INDECISION

By Peter Sulyok

PRINCETON- American military policy and the "arms race" will be the focus of a mini-convocation to be held Tuesday, March 11, at 8 p.m. in the Campus Center Auditorium of the Princeton Theological Seminary campus.

The convocation, entitled: "Idolatry and Indecision", will combine both factual information and entertainment during the two hour program sponsored by PLOWSHARE, a group of seminarians and faculty concerned with peace issues.

"We want people to be informed about and understand the theological ins and outs of the arms race," said Hugh Matlack, coordinator of PLOWSHARE. "As religious people, we live in tension between the demands of the real politique and the demands placed upon us by our faith."

Featured speakers will be the theologian George Hunsinger, professor at both Union and New Brunswick Theological Seminaries, and Cora Weiss, director, Riverside Church Disarmament Program. Hunsinger will give a theological perspective in a talk: "Idolatry and the Arms Race" and Weiss will speak on: "American Foreign Policy and the Third World".

"We are firmly convinced that we can reverse the arms race," Weiss

said. "It will take you, your friends, and your communities deploy believing that what we are after--peace--is right and possible. Then we will be required to assume some responsibility for achieving that goal."

A performance of the short story: "The Children's Campaign" by Pär Lagerkvist will be done by William Brower, associate director of speech at the seminary. Brower is well-known in the Princeton area for his Robert Frost poetry reading.

Rounding off the evening will be the recording artist Bert Mayne. Mayne has toured extensively throughout the Northeast.

PLOWSHARE is a group formed to create a climate in which reversing the arms race might be feasible. It extends a invitation to all in Princeton area to attend the convocation.

### THE "BUSINESS" OF FASTING

By Mark Wallace

The maintenance of "business as usual" means a lot to the business office of Princeton Seminary; it means that even in light of the crushing problems of hunger and starvation in Southeast Asia the purse strings of the Seminary will not be unloosed to alleviate and assist in the problem. Last week the business office and the Seminar dean laid down the law about a seminary supported once-a-week fast for the hungry in Cambodia: the regular fasts slated for this semester will be cancelled because of the logistical and financial problems with such fasts.

What are the problems which have undercut the planned fasts?

According to Mr. Lawder, the Seminary treasurer, regular fasts would create food ordering problems in the cafeteria and actually cost the Seminary money by allowing students to skip one meal per week and correspondingly receive a fraction of their board money as "payment" for missing the meal. Although we were told that \$3.00 of our board money covers the cost of a meal, we were only allowed \$1.00 in return last semester for a planned once-a-week fast. And here is the catch: not only were we willing to receive back only \$1.00 on our board investment, but even \$.50 or \$.75 on our missed meals this time around. But the Seminary would have nothing to do with any compromise--the goal of the business office was to soundly defeat the fasts on any systematic basis and refuse any return, even of a fractional amount, on our board investment for the purpose of alleviating the starvation in Cambodia.

At issue here is the Seminary's refusal to align with its student body over the problem of hunger in Cambodia. In spite of the recent attention directed towards Afghanistan and Iran, the hunger problem in Cambodia is still of serious proportions. We are not asking that the business office financially go out of its way to help the hungry in Cambodia; we are requesting rather that the business office allow us to give the "dogs under the table" some of the "crumbs" out of the abundance of the Seminary's coffers which we have filled through our board payments.

Where do we go from here? First, we are asking you to rejoice with us over the success of last semester's fasts and the raising of \$1,300 which we sent to Oxfam-Ameria for its work in Cambodia. Second, we encourage all of you, and especially the 110 of you who signed up to fast with us this semester once-a-week, to

meet with us at lunch on Thursday from 12:30-1:00 in the Main Lounge for informal worship and discussion as an act of solidarity with the plight of our hungry Cambodian brothers and sisters.

We have lost the battle against the Seminary Business Office for a continuing weekly fasting for Cambodia, but we have not lost the war against feeding the hungry in Cambodia. Your continued prayerful and financial support of this labor will assist the Cambodian hungry and send a clear message to Princeton Seminary: business as usual does not continue when a few people care about other people and their needs.

WHY I AM AGAINST THE DRAFT  
(continued from page 1)

lization and 650,000 draftees in 180 days WITHOUT registration now. Common sense and a simple knowledge of Washington politics would tell you that Carter's claims are inflated (90 to 100 days saved in mobilization). In any case, the Selective Service's figures are compatible with the Congressional Budget Office's report that only 7 to 13 days would be saved.

Secondly, I believe draft registration to be dangerous. Jim Bristol of the American Friends Service Committee says: "There has never been a registration without a draft, and there has never been a draft without a war" (Village Voice Feb. 25). While many consider draft registration to be a sign to the Russians in particular that we do not take their invasion of Afghanistan lightly, in light of Bristol's remark, the move signals a shift more to Cold War strategy than anything else. It says to the Soviets that we are willing to pro-

tect "our" interests at any cost. It forces a game of confrontation, especially in the Persian Gulf where we will surely lose. It also suggests a power play that could lead to a stand-off between the super-powers or worse yet a game of nuclear chicken. Then we all lose.

I question whether the USA should readopt a policy of world police.

But the draft registration is dangerous in other ways. It would tend to stifle debate on foreign policy. As well, it could encourage American military adventures. We learned that in Vietnam. Or some of us did.

Mark Hatfield sums up my position succinctly when he expressed his opposition to registration because:

Registration cannot be separated from a draft; it's all part of the same program. The peacetime draft is more characteristic of a totalitarian system than of a free society. It is a system of involuntary servitude. If we had not had the draft, we would never have been at war for the length of time we were in Vietnam. As long as each President had that unlimited supply of manpower, he could sustain that policy without a congressional declaration of war. (Village Voice, Feb. 25, p. 16).

Mark Hatfield is a United States Senator (R. Ore.) and an evangelical Christian.

As much as I find the politics of this proposal intriguing, I join Mike Clark of the Riverside Church Disarmament Program in mutual dismay that the issue has arisen so soon and to have such widespread popular support. Clearly, Carter is making a bid to secure the presidency through the use of draft registration;

after all, studies show that 18-21 year-olds vote less than any other age group and are the least likely to organize politically.

I apologize for an overtly political article. The subject is political though. Next issue I plan to present a theological statement on the subject called Part II: "Religion and Conscription."

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Viewpoint is an informal journal of frank and creative discussion, published by students of Princeton Theological Seminary. Essays, poetry, stories, commentary, and graphics are welcome--though the editor reserves the right not to publish certain contributions. The opinions expressed in Viewpoint are simply those of its contributors and do not necessarily reflect the official position of the Seminary or of the editorial staff. Issues are published every two weeks with articles submitted by Monday of the week before publication. It is best to photostat copies of any material submitted as it tends to get marked up in the process of editing. The Viewpoint box is in the administration building.<sup>19</sup> Suggestions, contributions, or mere interest may be directed to the Viewpoint box.

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# Viewpoint

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SEMINARY: A DIVINE MILEAU?

by W.D. Moen

Now that another Lenten devotional program is upon us, and specially in view of the topic for 1980, "A Celebration of Community in Christ," I find that I can no longer refrain from publishing the following five theses which I am almost---but not quite---pretentious enough to nail upon the door of Miller Chapel. However, noting that the reformation has already taken place once and for all, I have concluded that Viewpoint is the proper channel or broadcasting my dissents.

Now don't get me wrong. PTS is as fine a seminary as any. No doubt better than most. And surely no one will deny that it has many things going for it (or else why are we all here?).

But that is only part of the story. The truth also is that there's a disparity between the realities which PTS embodies and the myths which it promotes about itself (and exposing that cleavage is my only intention here).

But again, don't get me wrong. I'm not asking the Institution to change, to repent and get right with God. As far as I'm concerned, we can go on as we are, cutting it slack, burying it under mountains of Grace. Teo Absolvo and all that.

All I'm trying to say, is, hey, let's stop kidding ourselves. This ain't no Christian community. No more, that is, than the church where I do field education, no more than the deacon's group I am in, no more than the assemblage of people who occasionally exchange passing pleasantries with me on campus. By and large, it is to our studies and to our careers that we are singularly committed; not to each other. And that, I am afraid, is the bottom line.

Be that as it may, here are my five criticisms of PTS:

1. That this seminary is an organization enamored of academic excellence goes without saying (although it doesn't). But what is not confessed, or perhaps is not seen, is that such a devotion, as it turns out, is consistently at the expense of "life together," i.e. koinonia. There is a dialectical tension between doing one and the other; for both cannot be simultaneously accomplished. In order to "do well" here, one must largely abandon human relations and assiduously pursue matters cerebral. That is, time in the library and at the typewriter is the only time that really counts, the only time that really pays off

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(spelled "GPA"), whereas time used for the vague past time of fellowship (whatever that is!) is time that is fruitlessly spent, lost forever in the realms of non-accomplishment. Time spent "hanging out," edifying, exhorting, communing and encouraging one another is time pried ungratefully from the generous hands of the awesome seminary task. It is time spent unwisely, squandered on things that will never appear on the official transcripts. For the manifestly clear priority is, study first, fellowship if there is any time left over. But this orientation, I would suggest, needs to be re-examined in light of the relational priorities of Jesus with his disciples.

2. Despite our good confession about "community" at PTS there is an academic veneer that bars faculty and student from experiencing one another as brothers and sisters in the Lord. There is a "professional distance" here between student and teacher that is no different--in effect, anyway--than the situation that obtains at a secular graduate or professional school. Like the rest of us, of course, the professors here are all "nice guys," courteous, helpful, friendly and kind. But, by and large, they are innocuous chaps, dispassionate dispensers of historical or propositional truths. (There are however and thank God, some exceptions....) They are so harried with all the course work, outside papers and conferences and conventions, committees, faculty meetings, and so on, that they really have no time for their students. They are excellent models of Promethean diligence (or is that Sisyphean?) scholarly toil, learned expostulation, social inaction but they are poor models of Christian brother/sisterhood and disciple-

ship. In other words, do not expect a meaningful relationship with a professor unless you have far more than Christ in common. Because, as it is for students, koinonia is not very high on the agendas of our professors. And that is really how it is. Because we always make time for what we deem important. And it is not on the contract that professors take the younger brothers and sisters, babes in Christ, under the wing in order to raise them up in the nurture and admonition of the Lord. Discipleship is not among the order of the concerns. Instruction, mind to mind, notepad to notepad, is all that most professors are prepared and able to give. (And besides that, perhaps only to aggravate the alienation, they all cut off their hair and wear neckties.)

3. It is painfully clear that this institution is committed to the Status Quo. Now one thing that might be said in defense of the Institution is that it certainly does not aspire to salvation through works-righteousness (one of the advantages of knowing theology.) Rather, our fair seminary is comfortably ensconced in White Princeton, safely out of the earshot of any rumblings of poverty or oppression, housed in venerable ivy-encrusted old buildings and holding God-only-knows how many millions in endowments and perpetuities. The president and some of the professors reside in seminary-owned mansions, the library consumes energy voraciously (too cold in summer, too hot in the winter, too bright in the reading room to read in there....) and I am told that the cafeteria cooks the life out of its food and throws too much away. Betrothed to the Prevailing Order? I suppose one might say that. And what little is

heard about social justice or radical discipleship is swallowed up by the contextual denial that our "king of the mountain" position entails. For, as one of my wiser colleagues recently remarked after a rousing lecture on liberation theology, either we should put up a "For Sale sign in front of the campus and move to the nearest ghetto, or shut up. Or, to say it another way, if we are going to stretch the term "community" to include PTS within the definition, then we will have to allow that IBM, Nestle, Westinghouse, and the like are all communities as well. (Surely those people believe in their god as much as we claim to believe in ours.)

4. But besides the critique of the way the seminary practices its faith, there is a more fundamental insight which must be levelled against it. For the truth of the matter is, the concept, the idea of a seminary in itself is not even biblical. That is to say, the seminary model for training and raising up leaders in the church is contrary and alien to the New Testament and early church patterns of church leadership. (This criticism, of course, can be readily dismissed if we simply admit that this Institution makes no appeal to scripture as its *raison d'être*. But such is not my admission to... make.) In fact, we do not have the New Testament, but the medieval Roman Catholic tradition to thank for this one more perversion of Christian faith and practice. According to the Oxford Dictionary of the Christian Church, "The council of Trent ordered the establishment of a seminary in every diocese and this has remained roughly the rule of the Roman Catholic Church." (p.1258) And in view of the fact that the council of Trent took place during the years

1545-1563, it should be clear that seminaries are not something that Christ or the Apostles requested. Seminaries, moreover, are not something that any passages in the New Testament would lead us to establish. It is, however, manifestly evident, although no one seems to notice, that Jesus was not merely an astute Old Testament scholar who called around him a group of brilliant young men to pursue some intensive exegetical studies. Jesus Christ did not call his followers together to dispassionately peruse some dusty but important old books and write critical analyses of them. His Messiahship was not based on the erudition of his pedagogy, nor was it contingent upon an indifference to matters beyond the pale of the ivory tower. Similarly, his disciples were not drawn from among the great minds of the day. Jesus, you might say, was an itinerant miscreant and it was a "band of unschooled ruffians" that he attracted as disciples. And these he did not lead into classrooms but on a Godly goosechase up and down the hillsides of Galilee, in and out of the towns and villages of Palestine, and even, on occasion, across turbulent waters. Jesus' was not a scholastic's vision. His was not the stultifying narrowness of the seminary setting. This, in short, is not his idea. (And please, do not give me any of this higher critical jive about "Well, which Jesus are you talking about?" because there ain't NO Jesus in the NT that comes off like a seminary prof or president.)

5. And now, with fear and trembling, I must turn my attention to my fellow seminarians. I cannot be too harsh with them for they are under grace, indeed, our Lord prayed on one occasion in anticipation of them: "Father forgive them, for they know not what they do." Although among the many

students I know here, there are a handful who evidence the giftings of the Spirit, the vast majority of my peers are committed primarily to doing their studies and getting a position in the church. (And remember, these criticisms come from one who himself claims no aspirations to the institutional ministry. Tell me that I am not gifted either and I will give you no argument.) Most seminarians do not openly question the seminary agenda, do not challenge the values being foisted upon them, do not express much of an awareness of the counter-cultural implications of the Gospel and, in short, do not rock the boat. And, as far as I can tell, they have no reason to. And here it is time to say "we." For we are, for the most part, the children of affluent America, the sons and daughters of professors and ministers and prosperous businessmen. Most of us dare not jeopardize our careers and bring shame upon parents reverently waiting for a minister in the family. There is too much at stake to respond to the Gospel, even at seminary. Lip-service, however, and fortunately, is all that is expected of us. Hearing the word is a course requirement. Doing the word isn't even a practicum. And how could it be? Just finding out which texts are redactions and which are reliable takes up so much of one's concentrated efforts that there is no time left over to do anything about one's carefully considered conclusions. Of course, that's alright with us. And besides, it is rather difficult to give a grade for how someone lives their life. It is Orthodoxy to which our devotion is directed. Orthopraxis does not even make it onto the chart.

There is so much more that could be said about the disparities between the myths and the

realities at PTS (Sorry, my list does not end here.). But nailing up a long and compelling list of angry theses is not at the heart of my impulse for writing this. Rather, what I am trying to say is really quite simple.

Let's put aside the bull. Let's admit to ourselves and to each other the truth of our condition. And let's stop pretending to be something that we are not.

"This ain't no party. This ain't no disco."

So let's stop foolin' around.

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#### SOME MEDITATIONS UPON WAR AND PEACE: NO PROMISE OF A CONCLUSION

by J.W. Cejka, III

WFLN is softly cooing the rhythms and patterns of a classical pianist. I don't recognize the melody and the breeze floating in my window jostles the postcards and notes taped to the wall. The sky is a deeply majestic blue spangled with brightness. And I'm typing away on war and peace. The world is comfortable, at least the pleasant isle of Princeton, but I'm troubled.

It seems that not enough attention is given to the nature of war, for as Swift put it in GULLIVER'S TRAVELS, IV, 5, "The trade of a soldier is held the most honourable of all others: because a soldier is a Yahoo hired to kill in cold blood as many of his own species, who have never offended him, as possibly he can." And in any rational debate, the jeers would end the pro-war side from further deliberations. But, yet, as Gibbon reminds us of the motives of differing societies and their members: "the citizens

f a free republic may be prompted by a principle of duty." But to do what?

Admittedly, the end of war is the death of the opposition's forces, the removal of their threat, and their subjugation to the victor's control. But can a people justly defend themselves? Is war merely an occupation best left to professionals such as von Clausewitz, the famous military theorist? But didn't Hamilton in the FEDERALIST PAPERS, 23, write concerning the operation and organization of the military: "These powers ought to exist without limitation, because it is impossible to foresee or define the extent and variety of national exigencies, or the correspondent extent and variety of means which may be necessary to satisfy them."?

I didn't promise answers, and it's quite evident to me as these words bounce onto the paper from the clacking slaps of the type-fonts that I've not found any. I am the son of a professional warrior. My father is retired now, but in the service it was his job to pilot a bomber to enemy targets and release nuclear weapons upon them. That was it. He both took and gave orders. I've talked on too many occasions about his past for me not to take the work he did seriously. And, while I oppose the draft because I see it as involuntary servitude, I have no objection to becoming a chaplain, thus donning a military uniform. No, my questions reach deeper than my family, my past, my occupational dreams; rather, they cover the nature of my being.

The object of war is to take lives to insure peace. I suppose that the fewer the better is the rule. And I'm not really searching out whether or not, in a specific instance under certain conditions at a particular time, I would take

a human's life in order to save another's life. When I drove an ambulance for Hardee County and recognized the situations under which I might have to work, I made my decision. But the central question remains: Do I, as a citizen within a society structured under common law, participate in acts of international warfare to achieve political ends? As a corollary to this: If I disapprove or approve of such acts of international warfare for political ends, on what grounds do I approve or disapprove? In these questions I remove myself from merely being an individual exploring possible action in a potential situation under certain limitations to being a human being, citizen of the United States, believer in Christ Jesus and thus inherently related to other believers regardless of nationality or politics, who questions the nature of involvement in human societal affairs that he undertakes.

But I'm not kidding myself. The finely framed philosophical questions don't touch the core of revulsion that I feel as I remember the pain of the sufferers just from automobile accidents. Magnifying that empathically to the sufferers of any war, how can I just sit here and debate points back and forth? Some sense of honesty or intellectual perversity reminds me of the redemptive nature of suffering that I've preached, and how can I forget that my redeemer died for me at the hands of professional warriors acting under orders? The single horrific act became the one act of human hope at the point of the resurrection.

Expanding upon this, isn't it our duty to lay down our lives for beliefs in that central arena of conflict? As Ruskin said in UNTO THIS LAST, I, 17: "The soldier's trade, verily and essentially, is not slaying, but being slain. This, without well knowing its own meaning,

the world honours it for." Really, as the Latin puts it: Dulce et decorum est pro patria mori (It is sweet and fitting to die for one's country.). Ah yes, Joseph, just remember the poem, "Dulce et Decorum", and the cynical view it had of those who gladly laid down their lives in the agony of a mustard gas attack. Remember the tone of voice you used as you read it to your classes and how enraptured they were with the poet's legitimate revulsion against the seemingly senseless sufferings of those dying in agony as the gas ripped the alveoli open and death cries were strangled in the flood of blood.

But, honor, dammit! Aren't there some things worth suffering for? Aren't there values worth holding on to, even if to do so involves going to war? Even for a way of life? Remember Plutarch in Numa Pompilius wherein the country life and husbandry are quick motives for a call to arms to defend it? But remember Cicero, dear Joseph, that an unjust peace is far better than a just war. And Voltaire is right, God's with the big battalions. Huh?

Sorry for the rambling. I got carried away. That's the problem with meditating within over a point. One side conflicts with another. Am I different than any other human being? Are societies different than their constituent members? Is human history ever marked by an absence of conflict? Is human nature ever at ease from conflict? What can I do? I've got to live and choose. I'll go read. WFLN is playing excerpts from "The Nutcracker". I'll lose myself in the music and someone else's thoughts.

Good old Aquinas: "Peace is the work of justice indirectly, in so far as justice removes the obstacles to peace; but it is the work of charity directly, since charity,

according to its very notion, causes peace." (Summa Theologica, II-II, 29, 3)

It's dinner time, and I've got to go stand behind a register and smilingly accept cards. WFLN is now playing variations on tunes from the Middle Ages. The jouncing rythms jolt me to a new consciousness. I haven'e answered any questions. I'm at a nexus, even, honestly, in a flux. I welcome your ideas.

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## WHY I AM AGAINST THE DRAFT, PART II

### "Religion and Conscription"

by Hugh J. Matlack

"And David said... 'Lo, I have sinned, and I have done wickedly; but these sheep, what have they done?'"

Sure, it's a common fact that complex societies don't always take the best care of their people. Further, the mistakes of the rich and powerful usually translate into suffering for the poor and weak. But that doesn't make it right.

David in II Samuel 24:1-9 orders a census to be taken. Joab resists but gives in; Judah and Israel are counted. But David (10 ff.) realizes his error and later repents. What was this census and why was it wrong?

We have a couple of possibilities. Remember the historical context: David has already assumed power, the new state is large but still divided into the north and south as centers of power (verse 9). David, the clever politician he is, is trying to centralize political power for the monarchy and centralize power for the kingdoms

of Judah and Israel, together. Thus, J. Bright comments concerning the administration of the new state "we must assume that his census (ch. 24) laid the ground work for a sweeping fiscal reorganization and presumably for conscription as well" (A History of Israel, 2nd ed.). Harry M. Orlinsky ties the census to the new fact of forced labor without compensation--to keep it going you had to have people (Ancient Israel, 2nd ed., p. 65). In any case, it was for some sort of levy (de Vaux) and the text itself suggests a military levy for the most part (24:9).

Why was it wrong? After all, Numbers 1 has Yahweh ordering Moses to take a census and he does. But the text of II Samuel doesn't mention this legal precedent. Rather, it is sin (24:10). It could relate to a basic prophetic mistrust of the military (c.f. Isa. 31:1 ff). Or, more likely, the writers shared the conservative reaction against the monarchy, represented in the OT by Samuel. He says in I Samuel 8:11 that the ways of kings are such that "he will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots..." Whether you consider this a prediction by Samuel or the perspective of a later redactor is immaterial: the statement by Samuel is true and Israelites were routinely forced into arms and into wars of conquest. Gone is the volunteer army and the concept of holy, sacred war. Combatants are basically professionals and "conscripts recruited by (the king's) officials" (de Vaux, Ancient Israel, V.1).

Judah/Israel drained its resources and energies in expansive building programs, military expenditures, forced labor, et al. Without registration of the citizens, the programs which led to the collapse might not have been possible.

The United Presbyterian Church (UPCUSA) passed a resolution at GA in May 1979 titled RESOLUTION OF OPPOSITION TO A RENEWAL OF MILITARY REGISTRATION AND CONSCRIPTION. In addition, the NCCC Executive Committee on February 15, 1980 issued a RESOLUTION ON REGISTRATION FOR SELECTIVE SERVICE wherein they resolved "that the NCCC calls upon the Congress of the U.S. to reject the President's request for appropriations and legislation to institute registration for the Selective Service." Why has this stand been taken? (The documents in question have their own rationale expressed in the content of their particular statements; both are on Reserve in Speer under Flowshare).

I would suggest this basic reason, which is behind the religious movements against draft/registration: registering people can be used against them. The draft may be morally neutral or insignificant, or "it's only registration;" ultimately, the information gathered can be used against the very people required to submit it.

In the time of King David, the census may have been a good thing. It would help David unify the country administratively, economically, militarily. But finally, it was judged to be evil because it turned back upon the people it was (perhaps) meant to help.

How can registering our young men (women are out already) turn out to be dangerous to them? First of all, at the time of registration, no one will be able to declare CO status, even if they are able to prove it now or later. Secondly, with the new pool of young bodies to work with (potentially), the military may be encouraged to become involved in a "limited" adventure somewhere. Thirdly and most

importantly, once you have your name on the dotted line, the time for discussion and debate are limited. In the event of a Vietnam (i.e. an "unpopular war"), the already functioning Selective Service might tend to suppress cool, level headed reflection. Regardless of what you think about Vietnam, this much is true: the draft resistance focused the discussion from the main issue of Vietnam-itself to draft evading. Face it, we live in a much more dangerous world than even 10 years ago. Hasty, hysterical military responses made possible by draft-registration (mostly through the attitude evoked by resuming the draft process) is what we don't need and that is exactly what Mr. Carter is proposing.

But I think a more fundamental issue is at stake here. Both church documents talk about the question of "conscience." I question whether 18 year-olds can legitimately make a decision. I am speaking mostly autobiographically now. In Missouri, you are not legally (fully) an adult until you are 21. Sure, some people are more mature than others. But UNTIL YOU ARE TREATED LIKE AN ADULT, you may not fully realize and actualize your potential. Again I speak from my own experience, without shame. If the Vietnam War had been going on in December of 1974 (I was required to register), I would have gone--flat feet and all. Not until I had a couple of years of college, representing some freedom of thought of my own, did I begin to realize the nature of my former attitudes.

The Carter proposal is counting on capitalizing on just this such a political naivete. The registration will begin in the Summer when students are more socially fluid and less able to rally in a common area --that is, the school. No draft

cards will be issued (they are a "hated symbol"). Most importantly, the present registration form under consideration (I have an inter-office memo from 475 with this information) will ask high school students and other registrants to waive their privacy act rights in relation to their parents. It may be changed because of pressure by the UCC, ACLU, ADA, et. al.

I probably don't need to point out that 18-21 year-olds are the least politically organized and have the worst voting record of any age group.

In religious terms, prophetic terms, they are the weak, the outcast, the (political) orphans. Chris Iosso, who wrote the memo at the church headquarters, writes: "this group is seen as more docile, and efforts would be made to make registration attractive to the age group, understating the deadly serious nature of military service. This group is also seen as the most politically powerless and unskilled . . ."

I don't wish to make a case for registering older young adults over against 18 to 20 year-olds. But to register this age group, because it would "disrupt their lives the least" (Carter) is cynical. Further, it violates the Judeo/Christian tradition for advocacy and solidarity with the weak, the oppressed.

The society of David was disrupted the most because of the census/registration. It fell apart and then fell altogether. The proposed registration for the draft has not brought political unity to this country, nor can it. Resuming registration can only bring a new emphasis on violent military responses to threats against "American

ational interests" which expand to cover widening circles as we lose and use up our own national, natural resources and international influence.

#### STUDENT GOVERNMENT UPDATE

##### Evaluation of Human Sexuality Seminar

by Mark Carlson

In some significant ways, the seminar on human sexuality proved to be a genuine success. Over 70 people attended the two day seminar and at least half as many expressed desire to attend but could not because of field education. The large attendance proves conclusively to the entire seminary community how large the need is at Princeton for open discussion and education about sexuality, especially in the context of intimacy and communication. The wealth of information collected from the evaluation forms filled out by the students also gives us a much clearer and deeper idea of the shapes of those needs and future courses and programs. Early all of the responses reported some positive gain from the experience and yet the wide variety of reports of what exactly was gained from the experience indicates one common accomplishment of the seminar: the very fact that the subject was discussed. The human sexuality seminar achieved its goal: to begin the discussion of sexuality at Princeton Seminary. For many of the participants it was personal beginning also.

On the other hand, the seminar on human sexuality failed in major ways. Communication and sharing was the aim, but the large size, the lack of small group discussions and the overbearing lectures gen-

erally squelched a significant portion of that aim. The subject matter was to sexuality within the context of relationship, intimacy and communication, but two-thirds of the seminar dealt solely with the biological mechanics of sexuality. Relationships other than traditional heterosexuality were omitted.

Unfortunately, these very serious errors were due to the seminar's failure to live up to its stated commitment. Student Government had arranged beforehand with the seminar leaders to have the seminar deal with sexuality according to the expectations of the students as stated above and as indicated by its title "Sexuality, Intimacy and Communication". Obviously two different perspectives were operating with the same vocabulary. To prevent such misinterpretations in future seminars, a detailed schedule of the seminar should be required beforehand and printed for the participants' information. Enrollment should be limited and clearly defined or the operation of multiple small groups be made possible.

We thank all those whose comments will supply helpful concrete suggestions for the next seminar.

##### Constitutional Amendment to Change Student Government

One of the greatest barriers between students at PTS is that which divides the student body virtually in half: that between the married students who are off-campus, mostly at CW and those students on campus, mostly single. Until now, that barrier has been either ignored, tolerated or dealt with in largely ineffectual ways. Recently Student Government has received reports from persons at CW of feelings of isolation and alienation from the main campus life, of desire for more

community and organization, and of need to be more structurally included in the life of the student body as a whole. Student Government believes that this physical and social barrier which splits the student body in half should no longer be taken for granted; CW people should not be left out of campus life merely because all single students and some married students already live on campus and eat in the same place. Student Government feels that CW persons will not become integrated into the whole of campus life if no attempt is made to integrate them into the student structures, especially Student Government itself.

During the next election, Student Government will sponsor a ballot to change its own constitution so as to include an off-campus married students' representative. Not eating and living on the main campus places off-campus married students at a disadvantage in student elections which are held on-campus. A precedent already exists in the minority representatives to Student Government for allowing special representation for groups which may run at a disadvantage in elections solely because of their social status. At PTS few groups ate as large and as alienated in elections as married students who live off-campus.

The off-campus married students' representative would replace the Th.M. representative, a position for which no one has run in two years (at least). Th.M.'s are frequently married students anyway. The position is labeled "off-campus married students' representative" rather than "CW representative" because there is no precedent for election according to housing arrangements and students who live off-campus but not at CW should also be given the opportunity.

It is hoped that the new representative would be able to keep Student Government directly informed and aware of the concerns of off-campus married students, would be able to facilitate elections at places and times more convenient for that constituency, and would be available for better organization and community among off-campus students, particularly at CW. We recognize that this is but a first step in tearing down a barrier of immense proportions. We hope that the student body will recognize that it is a necessary step also.

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#### OPEN LETTER FROM THE INTERNATIONAL STUDENTS ASSOCIATION

We the members of the International Students Association are writing this letter in support of The Association of Black Seminarians' Afro-American Study Proposal. We feel that the proposal was conceived with a deep concern for all aspects of life at Princeton Theological Seminary. It also reflects the necessary ethical and theological understanding in connection with a seminary education and thus preparation for ministry in the Church of Jesus Christ. Being part of this seminary, we feel that this proposal would greatly benefit the experience of an international student at PTS, providing her/him with the broadest educational possibility.

In supporting the A.B.S. proposal we also wish to express our concern that this proposal should not be confused with the concern which I.S.A. has expressed in connection with the presence of International Faculty, to the detriment of both issues.

We feel that both concerns are

f importance in themselves, and a positive response from the Seminary could greatly benefit the whole Seminary community. Here again we wish to emphasize that they are two separate concerns and are not interchangeable in any way, and the appointment of an international Faculty member (although very necessary in itself) would not be a valid response to the A.B.S.' Afro-American Study Proposal.

It is our hope that the Seminary will be able to implement both the concerns.

On behalf of the I.S.A.  
Executive Committee,

Charles W. Amjad-Ali  
(Co-President)

Mats G. Hansson  
(I.S.A. Representative to  
The Student Government)

up in the process of editing. The Viewpoint box is in the administration building. Suggestions, contributions, or mere interest may be directed to the Viewpoint box.

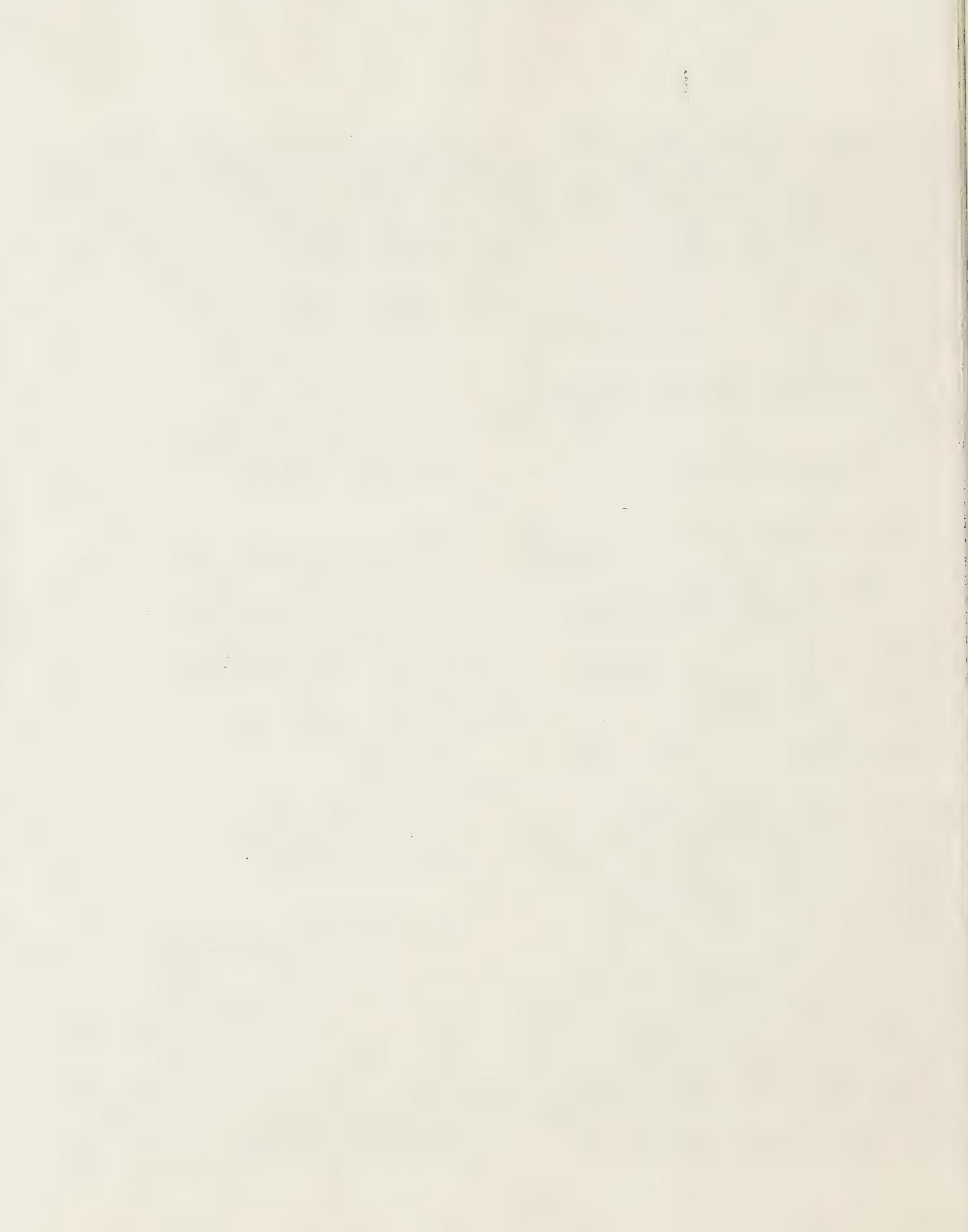
Editors and Senior Associates:

Robert Carlson, Gregory Hall,  
George Cladis, Peter Sulyok.

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This letter was addressed to Dr. Charles West, the Academic Dean.)

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Viewpoint is an informal journal of frank and creative discussion, published by students of Princeton Theological Seminary. Essays, poetry, stories, commentary, and graphics are welcome--though the editors reserve the right not to publish certain contributions. The opinions expressed in Viewpoint are not necessarily those of its contributors and not necessarily reflect the official position of the Seminary or the editorial staff. Issues are published every two weeks with articles submitted by Monday of the week before publication. It is best photostat copies of any material submitted as it tends to get marked



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# Viewpoint

Vol. 19, No. 10  
April 24, 1980

## OSCAR ROMERO: WITNESS TO THE GOSPEL

By Kenneth Henke

Three years ago, in El Salvador, two church workers were found mutilated almost beyond recognition after being held by military officials. One had been scalped, with strips of skin cut from his face, the other hacked to death with machetes. Earlier that year a rural priest, a supporter of the poor in their struggle for justice, was sub-machinegunned to death. Government forces then occupied the area, burning and looting houses. Several hundred peasants were either shot or "disappeared".

Oscar Romero, Archbishop of San Salvador, later told an interviewer that such incidents seemed to him like "a call from God". As a Christian with a responsibility to all the people of El Salvador, he could no longer keep quiet. In his sermons he began to speak out on behalf of needed economic, political, and social changes. While not hesitating to condemn killings or kidnappings by leftist guerrillas, he laced heavy blame for the bloodshed on the failings of the government to secure social justice and its quick reliance on military force to break up peaceful demonstrations and strikes.

His country, small, poor and densely populated, has the lowest per capita caloric intake of any in Latin America, and the highest rate

of unemployment/underemployment. Rural literacy is well under 50%; 80% of the rural families live in inadequate housing; 73% of all children under five are malnourished. Until recently almost all the arable land was held by a few wealthy families while a series of military governments have largely defended the interests of this entrenched elite. Movements for peaceful change have been met with widespread repression and brutal torture.

When a new military-civilian junta took charge last fall, Romero and other Salvadorans grew hopeful that things might change for the better. It soon became obvious, however, that the new government either would not or could not stop the violence. About 1000 civilians were reported killed in the first few months of 1980 alone. Steps toward reform of the banking system and government seizure of the very largest farms were overshadowed by the continued harassment of peasant and worker groups by the armed forces and rightist "death squads".

In the midst of the mounting unrest, 62 year-old Romero persisted

## inside

### BLACK STUDIES PROPOSAL

THERE'S A CLOSET BEHIND THE BRICKS  
IN THE WALL..... P. Ferriby

DISSEVERATION..... A.Erickson

THE EMERGING CIVIL RELIGION.. M. Gatliff

PEDESTRIAN XING..... A.Erickson

in proclaiming the Word of God to his people. He spoke of justice and human dignity. He preached against violence and repression while refusing to equate non-violence with submission by the poor to their lot. In late February he urgently appealed to the American people not to send military aid to El Salvador. Such aid, he warned would "without doubt intensify injustice and repression." A few days later a dynamite blast blew up the Archbishop's diocesan radio station and dawn bombings wrecked the library and bookstore of a Catholic university. Increasingly, threats were made on his life.

Shortly after an impassioned sermon last month, Oscar Romero was gunned down by an unknown assassin as he led his congregation in prayer. Let us give thanks for and take courage from his clear and faithful witness in the midst of a world of violence and oppression.

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(Kenneth Henke is a Ph.D. candidate in Religion and Society at PTS.)

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The Following Statement was Approved by the Faculty on April 9, 1980:

REVISED DRAFT FOR FACULTY RESPONSE  
TO BLACK STUDIES PROPOSAL

The Faculty of Princeton Theological Seminary sees the "Revised Proposal for an Afro-American Studies Program" as a serious attempt on the part of the Association of Black Seminarians to help the Seminary focus on concerns which need to be openly discussed in our common life on this campus. The Faculty is grateful to ABS for its initiative in a matter which can never be the concern of the Black community alone but must remain the concern of all of us.

The "Revised Proposal" highlights three points which have to

be kept in mind in all these deliberations:

1. There is an expectation among Blacks in this country and abroad that Princeton Seminary is the place where they can acquire a full theological education which will enable them to minister competently and effectively in the Afro-American church and in the church at large in this country or abroad. Students do come, year after year, expecting to find an interracial, sustaining community, stimulating interaction between their unique background and others, and a challenging educational program which takes their heritage seriously.

2. There is a constituency among Blacks in this country and abroad which looks to Princeton Seminary for leadership in advocating Black concerns. This actual and potential constituency believes that the ecumenical history of this Seminary and its status as a leading theological center warrant such expectations.

3. There is a contribution to be made by Afro-American Studies to the work of this Seminary. This contribution does not just affect Black students and faculty but is necessary to prepare Whites also for ministry in this country so that they are in touch with the realities of the American pluralistic scene.

With equal force the "Revised Proposal" reveals the disappointment of Black students in these high hopes. The number of Black students in degree programs, though it has grown tremendously in the past 20 years, holds steady at a number somewhat below the peak of 10 years ago. Two Black faculty members, one tenured, is the same number as 10 years ago. Through a program of guest lecturers, our campus has the benefit of considerable breadth and variety in the Black contribution to the theological disciplines and

church life, but these guests often do not reach the student body as a whole as they should. Progress has been made throughout the curriculum working into various courses the contributions of Black scholars and the treatment of Black concerns. But this often does not reach the depth and intensity which characterizes the real life encounter between the races in society. In Dr. Elder Hawkins the Seminary had a respected Black elder statesman of the church who was a spiritual leader to us all. His loss has created a gap which has not yet been filled. Finally, we have not yet succeeded in creating genuine Christian community with mutual appreciation between Blacks and Whites at the Seminary. There is still more reserve and misunderstanding than there should be.

The reasons for all this are extremely complex as the "Revised Proposal" itself notes. They are rooted in American society as well as in the church. But this is no excuse for inaction. We need stronger and deeper Black participation in the Seminary at all levels - faculty, administration, and the student body. We want to be a Seminary in which students can prepare for ministry to the Afro-American community, and where the experience of that community with the Gospel makes an important contribution to the whole range of theological understanding and practice. We agree wholeheartedly with the "Revised Proposal" that the way forward is not segregated Black Studies, but a powerful Black contribution at every point in the curriculum and in the Seminary life.

The Faculty, therefore, declares its intention to work together with the Black members of this community, with the Administration, and with the community as a whole, to take seriously the

implications of a needed Black presence in the key areas of the institution's work: recruitment, faculty appointments, curriculum, campus life, church relations. In response to the "Revised Proposal for an Afro-American Studies Program" the Faculty furthermore supports the following specific steps:

1. That the Faculty urge the Administration and the Board of Trustees to make possible the appointment of a distinguished Black scholar in one of the classical disciplines for a new senior position on our faculty.
2. That the Faculty and Administration recommit themselves to the careful search for qualified Black candidates for openings in the Faculty and Administration at all levels. The Faculty must reaffirm that its primary criterion in the search for any new teacher is quality of scholarship in the field combined with the qualities of faith and character which will make an effective teacher at Princeton Seminary. We must not sacrifice this standard, even for racial and sexual balance on the faculty. Our commitment here takes the form, therefore, of a special search for available minority candidates for every open post and a preference for them where their qualifications are comparable, to assure their adequate representation on the faculty.
3. That the Faculty recommend to the Administration that a Black person be appointed, among whose responsibilities would be the coordination, the cultivation, and the advocacy of Black concerns in all dimensions of the Seminary's life, and in its relations with the church at large.
4. That the Faculty thoroughly review, discuss and where necessary reconceive all "01" (and in the case of Church History also "02")

courses with the goal of assuring that due attention is given to the Black experience and to the historic Christian witness of Black people.

We believe this approach is among the most effective ways of integrating the concerns of Afro-American Studies into the total curriculum rather than allowing it to exist merely as a separate track or only at the margin of the regular program of study.

5. That the Faculty, and especially all those engaged in Ph.D. studies, take the initiative in encouraging promising Black students to consider graduate study in a theological discipline, either here or at another school. We urge all departments to assume greater responsibility not only in recruiting Black students in our Ph.D. program but also in securing the appointment of Black Teaching Fellows.

We applaud the efforts of the Administration to make special funds available to help support Black Ph.D. students from Africa and other students from the Third World.

6. That the Faculty affirm the value and importance for all students of courses offered in the presently existing Afro-American Studies Program.

7. That the present Committee on Black Studies be reorganized as a Committee on Black Concerns, that its membership be revised to include more senior faculty members, and that student members be both White and Black.

#### THERE'S A CLOSET BEHIND THE BRICKS IN THE WALL

Pink Floyd: The Wall (Columbia Records)  
Reviewed by Cosmic Pete Ferriby

If ever a tract is needed to justi-

fy a chair in Outer-space Evangelism this is it. Pink Floyd has succeeded in a Wagner-like production to take various strands of the psycho-rock tradition of salvation and mold it into an artistically unified shape, a shape whose achievements are unfortunately distinctly trivial. Like Wagner, the achievement is flawed, but like Wagner, it is an era or so ahead of anyone else in the genre.

Granted it must have been a great day for British education when the children of Islington Green School came together to sing:

We don't want no education;  
We don't want no mind control...  
Hey, teacher! leave them kids  
alone;  
all in all you're just another  
brick in the wall.

The Wall is a monument to the narcissism celebrated in this album: the nausea afflicting Roger Waters, celebrated, successful, bored rocker. Unwillingly does he grant us a hint of what's going on: "if you'd like to find out what's behind these cold eyes/ You'll just have to claw your way through the */Disguise*." Brutal, sarcastic teachers, cruel parents, assorted jilted lovers and the listener itself form bricks in the wall. The Wall is built -- or does it build itself? -- until on the fourth side, Waters, the protagonist of this orgy of self-anger is put on trial by a Worm, who pronounces sentence: "to be exposed before/ your peers/ Tear down the Wall." Who's outside the Wall? Artists, bleeding hearts, and, one suspects, the listener. Beyond this, Waters and the Pinkies are still in their closet: the downright silly vision which closes the searing 82 minutes suggests that the Pinkies are merely using the listener for an exercise in self-exorcism, much as Waters scored his childhood teachers for doing. The relationship between Rocker and listeners is now psycho-

gized so that the reverse of the  
dium obtains: instead of the Rocker  
pping open the pretensions of the  
dience, an operation which is the  
art of Rock, the audience becomes a  
etension of the Rocker. The only  
rong medicine for this headache  
The Clash, or maybe Talking Heads.

So what's the point? (a good  
estion after 82 minutes!) First,  
chnically the Pinkies are dazzling;  
e charm of the music more than  
kes up for their cryptic emotional  
lograms. This is excellent music  
listen to when, uh, discussing  
e virtues of South African Gold  
ome on, Jazzie: you stop investing  
South African Gold and I'll quit  
lumbian). Second, The Wall is a  
werful symbol of what really does  
on in experience: education  
ich is supposed to purify the  
ncentration and lead to self-know-  
dge instead becomes a metier of  
lf-proclaimed savants who cheat  
ung people of a vital heritage: vi-  
t any public (or private) school.  
is significant that the most  
cessible, vital sequence of the  
bum is on the first side:

When we grewup and went to school  
There were certain teachers  
who would  
Hurt the children any way they  
could.

nally, The Wall, while flirting  
th polytonality and twelve-tone,  
presents the urge felt by so  
ny people to build a wall from  
ar and buy themselves with a  
endy quest for poppsych emotive  
sturbation. Gone is the Rocker's  
rvice of suffering at the hands of  
e socially self-righteous (Spring-  
een) or even the politically power-  
(middle Dylan). The Parousia  
prepackaged and ready for con-  
ption in the intimacy of your  
ighbor's crotch, or your own.

Rock testifies to the broken-  
ss, the fragility of human life in

an industrial machine gone out of  
control. Its testimony is very  
valuable, especially in the country-  
club atmosphere of Princeton. The  
awful truth is that when blood  
ceases to be spilt for others, re-  
ligion and art shrivel. And it's  
a sad day for the followers of  
Jesus, the earthy Jew, who smelt  
like fish and olive oil when those  
followers have exchanged a wall of  
bricks borrowed from the emporer  
for a wall of books borrowed from  
Speer.

### DISSEVERATION

Duality of life-

popular subject for theologians  
and theospians.

How dreadfully convenient  
we can,  
could,  
and do

divide the complexity into  
two sections  
Manufactured order superimposed  
existence sliced,  
we walk each field, secure in our  
property  
Confined.

Ann Erickson

\* \* \* \* \*

## THE EMERGING CIVIL RELIGION

By Michael R. Gatliff

The term "civil religion" has historically referred to that pernicious amalgam of Americanism and Christianity that has encouraged Americans to believe that God is especially on "our" side - that somehow God shows special favor to those who reverence the stars and stripes and state clearly that America is "my country, right or wrong". This attitude is still in vogue among many Christians, but certainly not here at Princeton. Right wing politics and religion are hooted out of court as having no valid foundation upon which to build a case.

Much of this is probably good. Christianity and Americanism are not the same thing and never will be. We need to state clearly that Jesus is not necessarily in favor of a large defense budget, democratic capitalism, nuclear power, tax cuts, the rugged individual and John Wayne; neither is He necessarily against communism, welfare, solar power, detente, minority rights, communal living, the ERA, and Jane Fonda. Most of us are fairly certain that Jesus is not a conservative, even if the classic civil religionist is not. What does concern me is that there are many people here at Princeton who seem to be convinced that Jesus is a full-blown liberal.

You do not have to be here too long before you realize that there are many people at Princeton who are convinced that Jesus is totally against nuclear power, the draft, Proposition 13, a strong defense, democratic capitalism, and any other seeming manifestation of "Amerika". Conversely, these same people are just as convinced that Jesus gives the Amen to the ERA, solar power, socialism, detente, disarmament, and the welfare state. I have watched this trend of thought ap-

pear consistently for a year and a half, and I am fairly sure that what we are witnessing is the emergence of a brand new civil religion - a civil religion founded on liberal ideas rather than conservative principles.

What is especially interesting about this new left wing civil religion is not the ideological differences between it and the classic right wing civil religion, but rather their basic similarities. Both reveal an abiding faith in structures. That is, either civil religionist is certain that the Kingdom of God will continue to be ushered in if only a specific social structure is maintained or implemented. The conservative believes democratic capitalism is ordained by God, while the liberal is certain Jesus intended some form of national socialism. The temptation is great to believe that by changing a social structure we can help usher in God's Kingdom, because it takes less faith to help bring in a kingdom which is of this world than one which is not of this world. It is easier to believe you are bringing in the kingdom by changing structures rather than by working to help change people's hearts. Changing structures is child's play compared to changing people's hearts.

The great truth is that once people's hearts and minds are being renewed by the Spirit of Jesus Christ, it does not matter what political system they live under, because they will be striving to live out the politics of the Kingdom of God which is in their hearts. In the same way, as long as the Kingdom of God is not in their hearts, no system will bring justice, much less love. This does not mean we ignore systems, but rather that we recognize the fact that injustice begins with us, not the system.

Another characteristic shared by these two varieties of civil religion is an underlying dualism. Either civil religionist, deep down, is certain that the world is made up of good guys and bad guys. More appropriately, each believes that the righteous and unrighteous can be pretty clearly identified if you make up a list of political issues and observe who falls either to the left or right of it. Which side is "righteous" depends on which c.r. you ask. Of course, no Princeton c.r. is so crude as to state this openly, but it certainly is close to the surface. For example, can a person be against the ERA and inclusive language and also maintain an attitude towards women which is in accord with the Spirit of Jesus Christ? Can someone consider nuclear energy the best alternative and still be in accord with the Spirit of Jesus Christ? Can an individual advocate a strong national defense and still be in accord with the Spirit of Jesus Christ? Can a person believe that democratic capitalism is the best system for a fallen humanity and still be in accord with the Spirit of Jesus Christ? Can someone believe that Ronald Reagan is the best presidential candidate and still be in accord with the Spirit of Jesus Christ? If you find yourself answering any of these questions with an absolute "no!", examine your reasons why. Your attitude may in fact be determined by semi-conscious commitment to literalism which is, in influence, prior to your commitment to Jesus Christ. In the same way, the right wing c.r. maintains attitudes which are first determined by conservatism, and then are rubber-stamped by Jesus. It is no coincidence that this dualism allows a c.r. of either persuasion to consciously or unconsciously see her or himself as being on "God's side" on all these issues and therefore being able to rest in the assurance that she or he is "righteous" in God's sight.

Classic right wing civil religion has been and is constantly being rigorously analyzed and criticized. If my thesis is correct, if a left wing bias has indeed begun to infiltrate the church as a right wing bias did in the past, we need to begin the same rigorous analysis and criticism. This will be extremely difficult because it will demand of us the willingness to repent and abandon the false assurance that such a system offers. I have attempted to be objective in this discussion, but as my friends know, I struggle constantly with a latent conservatism that strives to dominate my intellect. I am eager to hear all comments and criticisms, and will try to be open with all those who wish to discuss this problem.

#### PEDESTRIAN XING

Solemn dance on crowded sidewalks

confused blank

alienation

Patterned flow of listless lives.

Silent questions swallowed

Statements screaming

through tired cloth

and bodies.

Anne Erickson

\* \* \* \* \*

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of frank and creative discussion,  
published by the students of  
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and graphics are all welcome--though  
the editor reserves the right not  
to publish certain contributions.  
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# Viewpoint

Vol. 18, No. 12  
May 14, 1980

(The following article is a response  
to an article in the Alumni News)

## ANOTHER STUDENT'S VIEW

By Mark Carlson

In many ways, the "Student View" expressed in the winter Alumni News was a very important one. Many of its insights were profound and needed to be heard. Misunderstanding and lack of appreciation for the meaning of diversity in the Church and at Princeton is a tragedy... a tragedy which can stunt present development as well as future growth in the richness of diversity. We all must share that 'student's view' that true growth comes "through exposure to other understandings of reality,... from the breadth of the Gospel's message and the beauty of various interpretations of that message." Few greater needs can we feel than to overcome our self-secure bitterness, eradicate our alienation, and "approach each other as human beings." We all wish that every one shared the important lesson "that came not in the classroom but from living in the midst of the Seminary fellowship;" namely, that "we shall suffer as Christ commands, but let us suffer together in our common bond of service to Jesus Christ, rather than in the despair of theological isolation." I could not stress the importance of all these views more; I disagree with that student's view that Princeton Seminary has arrived at that beau-

tiful and rich stage of diversity and that it is solely the individual student seminarian's fault to experience that diversity, that "those seminarians unable to cope with its (Princeton Seminary's) heterogeneous character need to recognize their own failure rather than that of the institution."

Princeton Seminary as an institution is made up of administration and faculty as well as students. Admittedly, the students are very diverse: 30% are women; many International students study here; all ages are represented. But in an educational institution, the educators are the key. They are the people who teach. They are the people who remain at the seminary. They are the ones who shape the education.

If we examine the composition of the faculty, we notice a certain diversity also. The ecumenical spirit of Presidents Mackay and McCord is clearly visible. But other dimensions of diversity are just as clearly not visible. The complete absence of any regular teaching position representing the two-thirds of Christ's Church in the Third World does not at all speak diversity. The presence of but two Afro-Americans, no Hispanics and no Asians

(cont. page 4)

## Inside

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A LETTER ..... Ollenburger  
AN ANNOUNCEMENT ..... S.Schafe

\* \* \* \* \*

## AN ETYMOLOGICAL FAIRY TALE

By Lynn Arnold

Once upon a time, a long time ago, in the land of Cognisenti, lived a lofty cogent people. Dressed in long suits of metaphor and verse, analogy and rhyme, these witty folk would tread throughout the noble hills and plains and pleasure domes, conversing gently, one with each and some with all, throughout the placid days. The sun would shine upon iambic pentameters and supercilious speech; the clouds would come when feet were dropped or chord strident jarred upon the ear. All would clear when the wind set in from Insight mountain, brows would lighten at novel thought. On Sunday, they prayed to the God of creativity; human novelty was the subject most aspired and pursued.

Then one day, the evil Jargon raised its hoary head and sent all the citizens of Cognisenti into hiding behind large tomes and lectionaries. Covered in dead verbage, breathing hackneyed phrases, the evil Jargon crawled through the town, and where he passed, he left a trail of broken minds. Where once they stood conversing, now they "dialogued", where once they taught, they now "facilitate". Mere shadows of their former times, they snivel to conform to patterns dead to rhyme and creative form. All spoke in surreptitious whispers, they gathered to conspire the downfall of the Jargon. But no mind was quick enough to out-verbalize the beast.

And so it went from year to year, a people paralyzed to fear new thoughts in accents clear, they numbered the same words taught them by the Jargon. Then when the hour was darkest and all rational thought had almost ceased, a gnome by the name of Pellucid, perigrinating from

place to place, armed with only open face and ready smile, gamboled into town. Such laxity and lacadazity filled the citizens of Cognisenti with scorn. They derided the simple fool, shouting, "uninformed", "unenlightened", "naive", "socially immature", "non-self-actualizing". But no words passed his lips, no rapacious redaction arose to his ches. But on he meandered, up the hill towards the pestiferous Jargon.

The Jargon sat, his eyes rolled back, spotting pusillanimous phrases to himself. "Holistic accommodation. no, no, no...assimilated learning events...ah, yes...re-enforced, motivational research. Precisely. Dear, dear, so little to say, so few words to say it, so many ways to use a verb

"O Jargon, small of mind, enfeebled of tongue, could you tell me the time?" inquired Pellucid of the obsequious Jargon.

"O ho, ho I sense you're curious about the marching time. Affirm yourself, say, 'I know the time and its own validity, I need not rely on the affirmations of others,'" coined the Jargon with relish in his fixed eye.

"O no, not self, but Einstein relates the time to perpetuity. I merely ask that small sequence through which we pass."

"Can you not assimilate the fact that in this learning event, you are to motivate yourself into holistic entities, concreased into your own subjective aim?" And that your hermeneutic relies solely upon your egocentric accommodations?" Sentientiously posed the Jargon, glasses well below his nose.

"Enough of this billious bandinage, you silly creature. What does your Timex say? The little hand is on the what!?" Demanded knowing Pellucid.

Sinecure within his vast domain,  
Jargon took a mighty breath and  
raised his last return.

"My little friend, I hear you saying (if indeed I'm hearing it and you are really saying it) your simple mind belongs within the pages of a comicbook. You obviously have no ability to co-opt entropic intellectual circles because you don't know the constitutive dialogue correctly. Therefore, go away, or I will render you more speechless than a deaf mute."

Taking out his true tried sword, Semantics, and his trusty shield, O.E.D., before concealed in his denim trousers, Pellucid rushed and wacked the Jargon's prepositions; he cut off his adjectival monstrosities; he pierced the Jargon's weak vocabulary and nonsense spilled all out. Now weak upon his compound verbs, unable to raise his predicate nominative, the Jargon expired upon the ground.

Into the cheering town Pellucid returned. The selling crowd pushed round and raised him to their heads. "Hail Pellucid, clear of thought, direct approacher, successful semanticist." One and all grenetically cried. "Here, here, we name you Pellucid to be our President in Jargon's stead."

But Pellucid look ascance upon the eager mob. "No, no, my friends. Jargon made no sense. His supreme authority, as he used to put it - his 'total otherness' - losted your minds and dulled your sight. Fly, laugh, transform your words to creativity. Talk to each other, not the same as each other."

And so the people of Cognisenti lived happily ever after, rescued from the crippling Jargon. Pellucid alks and stalks succinctly still. ll you Jarganese, beware.

Dear Viewpoint,

Last year when Paul Rack published his eulogy of Bruce Springsteen as Deutero-Isaiah redivivus I assumed that it was in the spirit of April Fools day. But now that Peter Ferriby has continued the tradition, devoid perhaps of the soteriological overtones, one can only assume that these assessments mean to be taken seriously. Ferriby has even encouraged us to limit our divinization to the "middle" Dylan, the "late" Dylan, a now professing Christian, presumably having lost the definitive kernel of Rock's Gospel. As I recall, last year's article was published in the year's final issue, precluding the publication of any response.

Not that any response is really needed. That today's rock music, as exemplified (apparently) by Springsteen, should be the contemporary idiom of the Gospel is a proposal that can be contemplated only as a joke. So why not play along? Since Springsteen already has Deutero-Isaiah's place locked up, I propose that John the Baptist's chair be awarded to Willie Nelson. Could Moses be anyone but Meatloaf? John, the Beloved Apostle, would have to be Perry Como and Elijah the Tishbite is obviously Peter Frampton. Since Waylon Jennings is Simon Peter, Porter Wagner must be Joseph, and hence Dolly Parton is Mary, our Mother. The Holy Trinity itself is a matter of some dispute - the Bee Gees, the Ramsey Lewis Trio, the White Sisters, the Bill Gaither Trio and Tony Orlando and Dawn all have some claim to the title, with the Mills Brothers coming into consideration only recently. The identity of Lucifer is even less apparent, but strains from his lute are evident in the piping of all the above.

Cordially,  
Ben C. Ollenburger

ANOTHER STUDENT'S VIEW (cont. from p.1) among the faculty does not speak diversity. The failure of the world renown Warfield Lectureship to include during its entire history any person who is not both white and male does not speak diversity. These facts educate students in the opposite of diversity. How then are students supposed to rise above their own resistance to diversity? It is no wonder that the "student" did not learn his lesson in the classroom.

But the question is not merely one of achievement of diversity quotas; it is responsibility for diversity. An institution constructed of its administrators and educators cannot rely on the "new students (to) infuse life into the Seminary," to supply the "variety of cultures, experiences, and Christian commitment." That is irresponsible. Even granted the presence of diversity, for example, from educators from Europe, there are still students who callously lambast those countries in public, not understanding internationality. But unless the educational institution itself embodies that diversity, it is not responsible to the diversity which is present among the students; and students can hardly be expected to learn that which they are not taught.

As I stated in the beginning, my purpose is not to castigate the institution and exonerate the students. Both are on an ever-forward pilgrimage towards Christ's ever coming Kingdom. Both are sinners in need of reparation and redemption. Both "need to recognize their own failure rather than that of (the other)." Until then, it is a fitting comment on the "Student View" to have its full page of photographs below it, showing crowds of white male Americans from the "diverse" student body, eating hamburgers and fried chicken or playing American football rather

showing gatherings of true diversity "in our common bond of service to Jesus Christ."

\* \* \* \* \*

Spring has Sprung - there's no doubt about that, and, if conversations in the cafeteria and out on the lawn are anything to go by, Seminarians have a lot more on their minds than finals and summer jobs. Here on campus many students are thinking about, talking about and/or participating in some form of sexual activity. "So what?", you may say, or "Oh really?", or "How dreadful!", or "I'm glad I'm married and it's legit."

you may contend that we're all adults and what we do is really between ourselves, our partners and God. We can be told what we should or should not do, but in our human freedom, no one can tell us what we can or cannot do, especially once we've made up our minds to do something.

O.K. So if we are adults making adult decisions, let's take on adult responsibilities. I'm talking about contraception. The number of abortions within this Community this year indicates that many people are not taking this responsibility, or else not taking it seriously. The SECH (Sexuality Education Counseling and Health) Clinic at McCosh Infirmary provides a complete range of OB-GYN medical services free for Seminarians, including contraceptive counseling (for both men and women) and prescription. I have been trained by SECH as an on-campus SECH Counsellor and I am qualified to do confidential Contraceptive Counseling, and next year there will be more Seminarians, both single students and married

couples, trained to do this counseling. (If you prefer to retain your anonymity, the SECH Clinic provides non-Seminary Counsellors as well, and also provide professional counseling for persons with sexual problems.)

Yes, this year is almost over. But it's not too late to start taking responsibility for this area of our lives. For further information, contact the SECH Clinic: 52-3141, or me: 402 Hodge Hall, 24-2728.

Suzanne Schafer

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